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REPRESENTATIVE INDIANS

BY

G. PARAMASWARAN PILLAI, B.A.

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PREFACE.

THE names and memories of great men have been aptly described to be "a dowry of a nation," and the people of India have reason to be proud of their own dowry. But it may be asked whether the men whose lives are told in the following pages can be reckoned great. They are, perhaps, not absolutely great—great in the sense in which the heroes of the world are deemed great, but their relative greatness is unquestionable. Emerson thinks he is a great man "who inhabits a higher sphere of thought, into which other men rise with labour and difficulty; he has but to open his eyes to see things in a true light, whilst they must make painful corrections, and keep a vigilant eye on many sources of error." According to Beaconsfield, one who affects the mind of his generation is a great man. In either of these senses the men whose lives are embodied in this volume may be deemed great. However, whether great or not, they are the best products of that happy welding of the keen intellect of the East with the sturdy self-reliance and energy of the West. All of them lived and died in the nineteenth century, though two were born in the latter portion of the eighteenth. They are the best representatives of a new type of men, who have been brought into existence in India since the growth of British power in that land.

Among India's great men there have been statesmen, philanthropists, jurists, educationists, archæologists, scholars, religious, social and political reformers, journalists and those who have promoted indigenous industries. But, while representatives of some of these classes may be found in all Presidencies in India, it is worthy of note that different Presidencies have been conducive to the growth of different types of men. While Madras has been the nursery of statesmen, Bombay has been well known

for its philanthropy, and Bengal has been the birth-place of leaders of large movements, mainly religious. There is ample proof to show that these Presidencies still retain their peculiar character. Madras still supplies the Native States of Baroda and Mysore with Prime Ministers; in Bombay, the number of philanthropists is on the increase; and in Bengal, a new religious leader has arisen.

Sir Salar Jung, Sir Dinkar Rao, Sir Madava Rao, Ramiengar, and Runga Charlu represent the highest types of native statesmanship in India. In his "India in 1880," Sir Richard Temple says, "A class of native statesmen is raised up who have a better chance of showing originality of talent and force of character than they could possibly have in the territories administered directly by the British Government. Thus the ruling race acquires a far better idea than it could otherwise have had regarding the development of which native ability is susceptible, and the part which natives can fill when thrown on their own resources. Many native statesmen have been produced of whom the Indian nation may justly be proud." Among these, he mentions Sir Salar Jung, of Hyderabad, Sir Dinkar Rao, of Gwalior, and Sir Madava Rao, of Baroda. There is no doubt that these were the three best known statesmen in India, the reputation of the other two being confined to the Presidency of Madras. According to one European authority, Sir Madava Rao belonged to the intellectual type of Purnia of Mysore, and was, "in point of character and directness, greatly the superior of Wellesley's typical Brahmin Minister"; another authority considers "as a man of business, especially in finance, Sir Salar Jung has not been surpassed by any native of India in this century, though as an administrator he was not superior, and was even considered hardly equal to" Sir Dinkar Rao and Sir Madava Rao; while a third is of opinion that India is not likely to produce two such men as Sir Salar Jung and Sir Madava Rao more than once in two or three centuries. It is idle to enter into the comparative merits of the

five Ministers. There is no doubt that they have left an indelible mark of their individuality on the administration of Hyderabad, Gwalior, Baroda, Mysore and Travancore. "Constitute Government how you please," says Burke, "infinitely the greater part of it must depend upon the exercise of powers which are left at large to the prudence and uprightness of Ministers of State. Even all the use and potency of laws depends upon them." The modern history of these Native States bears undoubted testimony to the prudence and uprightness of the five Ministers.

Among Indian philanthropists none is held in higher esteem than Sir Jamsetji Jijibhai, the first baronet of that name, who set a bright example, not only to his descendants, who have followed his footsteps, but to the people of India as a whole. He made money, and, what is more difficult, utilised it to the best advantage of the members of his own family and the poor and the needy in Bombay and elsewhere. Sir Monguldas Nathubhoy and Gokuldas Tejpal were two other well-known philanthropists in Bombay. Sir Monguldas also took an active interest in social and political reform, and was a member of the Bombay Legislative Council.

Dwarkanath Mitter, Sir Muthusawmy Aiyar, Telang and Mandlik were the best jurists in India. Of these, Mitter, Sir Muthusawmy and Telang were Judges of the High Court of Calcutta, Madras and Bombay respectively. Mitter and Telang died young, after very few years' service on the Bench. Besides being a judge, Telang was well-known for the versatility of his powers. Sir Muthusawmy's talent as a judge was of a very high order. Mandlik was not only a brilliant lawyer, but the author of an important treatise on Hindu Law.

Sir Rama Varma, Krishna Mohan Banerji, Runganada Sastri, Rajendra Lal Mitra, Bhau Daji, Runganada Mudaliar, Gopal Rao, Madhu Sudan Dutt and Bankim Chunder Chatterji may be classed among the great Indian scholars. Of these,

Rajendra Lal Mitra and Bhau Daji distinguished themselves as archæologists; Runganada Mudaliar and Gopal Rao as educationists; and Dutt and Chatterji as authors, one of poetical works and the other of prose fiction in Bengali. In scholarship, none excelled Sir Rama Varma. Sir Grant Duff considered him "a typical example of the influence of English thought upon the South Indian mind." Several of these men were well known for their scholarship not merely in English, but in other languages. Runganada Sastri was master of fourteen different languages; Madhu Sudan Dutt knew eleven; and Rajendra Lal Mitra and Banerji each ten.

The greatest of religious reformers hail from Bengal—Rammohan Roy and Keshub Chunder Sen. If the one was the pioneer of religious reform in Bengal, the other was chiefly instrumental in strengthening its foundation. Both were social reformers as well, in the sense in which social reform is understood in India. Both were in the service of the British Government for a while; both visited England, and were enthusiastically received by the people; the one caused the inhuman custom of Sati to be abolished, and the other got the Brahmo Marriage Act passed.

Social reform is understood in India as the removal of the several absurd customs and prejudices to which the people are subjected by the usages of society, and among those who laboured in this cause, none have greater claims on posterity than Isvar Chunder Vidyasagar, of Bengal, and Kursendas Mulji, of Bombay. By his erudition in Sanscrit, which enabled him to cite the Vedas in support of his contention, and by his great social influence, Vidyasagar did, not a little, to encourage the re-marriage of widows in Bengal. He also tried his utmost to put down the practice prevalent among Kulin Brahmins of marrying an unlimited number of wives, regardless of the responsibilities of husbands. In Bombay, Kursendas Mulji will

be remembered for the crusade he led against the immoral practices of the Vallabhacharyas, which were supposed to be sanctified by religion.

The amelioration of the political condition of their countrymen has been a tempting field of work to not a few Indians, and the place of honor among them must be accorded to Ram Gopal Ghose, Lakshminarasu Chetti, Naoroji Furdunji, Sorabji Shapurji Bengali, Ramasawmi Mudaliar, Adjudia Nath and Mano Mohan Ghose. Ram Gopal Ghose, Lakshminarasu Chetti and Naoroji Furdunji were the earliest public agitators in Bengal, Madras and Bombay respectively. Ram Gopal and Lakshminarasu were merchants, and both carried on a strong agitation, each in his own place, against the renewal of the Charter of the East India Company. Naoroji Furdunji was known as the "People's Tribune" in Bombay, and, like Lakshminarasu, he was instrumental in enlisting the sympathies of John Bright on behalf of the people of India. Both had great faith in political associations; the one started the Bombay Association, and the other the Madras Native Association. Shapurji Bengali followed the wake of Furdunji in Bombay; and in Bengal and Madras, Ram Gopal Ghose and Lakshminarasu Chetti found fit successors in Mano Mohan Ghose and Ramasawmi Mudaliar. In the North West Provinces a political champion was found in the person of Adjudia Nath.

Hurish Chunder Mukerji was the father of native journalism in India. He was the first to make his countrymen feel the influence of a newspaper which advocated their rights. He, however, died very young; but his mantle fell on the worthy shoulders of Kristo Das Pal. During the days of Kristo Das, native journalism developed into a power, and for the first time the British authorities consulted a native newspaper, with a view to ascertain the opinions of the people. Kristo Das was a good speaker as well as a good writer.

The industries of India are still in an undeveloped state, and are not in indigenous hands. Among those who have attempted to create a love among the people for the development of Indian industries must be mentioned Damodar Thackersi Mulji of Bombay, and Gopal Rao Hari Bhide, of the Central Provinces. Both these men were interested particularly in the mill industry.

It is worthy of note that in India the span of human life is much shorter than in England, or any other European country. Of our heroes, only four lived beyond the age of seventy; while not less than eleven died before they attained the age of fifty. Probably Chunder Sen, Mitter, Mukerji, Kristo Das Pal, Dutt, Rama Varma, Runganada Mudaliar, Ramasawmy Mudaliar, Tejpal, Telang, and Thackersi Mulji might have made themselves more useful to their countrymen if they had not died a premature death. But, as Rousseau says, "the man who has lived most is not he who has counted most years, but he who has most felt life."

It is also remarkable that many of the celebrities of India were men whose "life in low estate began," and who "broke their birth's invidious bar" and "made by force their merit known." Vidyasagar was the son of a poor clerk. Mitter prosecuted his law studies amidst great pecuniary difficulties. Ram Gopal Ghose's school fee was paid by a generous English merchant. Mukerji was, in his youthful days, too poor to pay for his dinner. Kristo Das wrote his contributions to newspapers, seated on a worn out mat, on paper spread on the palm of his hand. Rajendra Lal, owing to his poverty, was brought up by a widowed aunt. Bhau Daji was the son of a petty farmer. Kursendas Mulji was not able to carry on his studies without extraneous help. Sir Muthusawmy Aiyar began life on a salary of one rupee *per mensem*. Ramiengar's father was hardly able to educate his son. Runga Charlu was helped by his relatives. And Runganada Sastri owed his education entirely to an English judge. All these were men whom poverty had inured to hardship and

necessity had compelled to exertion; and the habits they had acquired in the early school of difficulty served them in good stead in later years.

To the rising generation of India, the lives of the "Representative Indians," embodied in the following pages, are full of practical lessons. The career of these men sets them a bright example, which they might follow with profit to themselves and advantage to their country. Such men, as Emerson says, "are the collyrium to clear our eyes from egotism, and enable us to see other people and their works."

In his "Religious Thought and Life in India," published in 1883, Mr. (now Sir) Monier Williams deplored the non-existence of any biographical sketches of the eminent men of India. "Unhappily, no biographies of India's eminent men," wrote Sir Monier Williams, "have ever been written. Neither Hindus nor Mahommedans have ever shown any appreciation of the value of such writings." Since then, several biographical works, large and small, have seen the light in India, particularly in Bengal. But the lives of several eminent men still remain unwritten, and no attempt, worth the name, has to this day been made to present in a collected form the life stories of the representative men of the various Presidencies and Provinces in India. Diverse movements, political, social, and religious, are afoot in India, whose end and aim is to create a closer bond of union among the different classes of people in the different parts of the Indian Empire. Nevertheless, it is a fact that natives of one presidency or province know little or nothing of the men of other Provinces or Presidencies, who in the past have laboured in multifarious ways to ameliorate the condition of their countrymen, and to raise the reputation of their country. I have, in this book, attempted to sketch the career of such men, confining myself, as far as possible, to the principal incidents of their lives. I am, of course, fully conscious that it is neither perfect nor free from defects.

I have thought it inexpedient to include in the book the lives of any but those "unto whose greatness Death has set his seal." For, while there may be some among the worthies in India who, like the late Cardinal Manning, might feel that "to write my life while I am still alive, is like putting me into my coffin before I am dead," there is considerable truth in Mr. Chamberlain's words, when he said, in reference to Mr. Gladstone, "I sometimes think that great men are like great mountains, and that we do not appreciate their magnitude while we are still close to them. You have to go to a distance to see which peak it is that towers above its fellows."

I need hardly say that, without the willing co-operation of several of my friends and acquaintances, it would have been impossible for me to bring out this book in its present form, and my thanks are specially due to Mr. Dinsha Edulji Wacha, Honourable Mr. N. G. Chandavarkar, Professor D. G. Padhye, M.A., Rao Bahadur V. Krishnama, Chariar, the late Rai Bahadur, P. Sundram Pillai, M.A., Professor S. Sathianadhan, M.A., LL.M., Mr. N. Rajagopala Chariar, B.A. and B.L., Mr. L. J. Sastri, Mr. V. A. Padamkar, Mr. C. V. Visvanatha Sastri, B.A. and B.L., Mr. S. Sitarama Sastri, B.A., Mr. R. Ananda Rao, B.A. and B.L., Mr. T. Lakshmana Rao, B.A., Mr. Kandasami Chetti, Mr. M. P. Duraisami Aiyar, and Mr. M. Punithavelu Mudaliar, B.A.

I have also derived valuable information from several books, among which must be mentioned Sir Richard Temple's "Men and Events of My Time in India," "India in 1880," and "Hyderabad, Kashmir, Sikkim and Nepaul," Professor Max Müller's "Biographical Essays" and "Chips from a German Workshop," Sir Monier Williams's "Religious Thought and Life in India," and "Modern India and the Indians," Russell's "The Prince of Wales' Tour: A Diary in India," Dosabhoj Framji's "The Parsis," Karaka's "History of the Parsis,"

R. C. Dutt's "Literature of Bengal," James Darmesteter's "English Studies," N. N. Ghose's "Life of Kristo Das Pal—A Study," Protap Chunder Mozumdar's "Life of Keshub Chunder Sen," Parekh's "Eminent Indians on Indian Politics," Ram Gopal Sanyal's "Bengal Celebrities," "Life of Kristo Das Pal" and "Reminiscences," Sri Charan Chakravarti's "Life of Isvar Chunder Vidyasagar," "Historical and Descriptive Sketch of H.H. the Nizam's Dominions," by S. H. Belgrami and Willmott, Ghose's "Indian Chiefs, Rajas, Zemindars, &c.," "Mandlik's Writings and Speeches," Sorabji Jehangir's Lives of some Bombay Worthies, "Life of Dwarkanath Mitter," "Literary Remains of Dr. Bhau Daji," "Some Noted Indians of Modern Times," and "Sketches of Indian Christians."

I am also greatly indebted to Sir Richard Temple for having readily and willingly undertaken to write an Introduction, to which he is admirably fitted, not merely by his close knowledge of India, but by his personal acquaintance with several of the representative men.

G. PARAMASWARAN PILLAI.

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INTRODUCTION.

I AM requested by the Author of this work to write a brief Introduction, suitable especially for the English reader. I have pleasure in complying with this request because I possess knowledge, either from personal acquaintance, or from well-preserved tradition; or from contemporary history, regarding all, or nearly all, of the eminent men therein described. I feel assured of the general accuracy and justice of the descriptions given regarding the many diverse personalities. In many cases I can attest absolutely as a witness the truth of the interesting life-story which is narrated. Having myself served the British Government in nearly all parts of India, I have been acquainted, either by actual communication or by common fame, with these distinguished natives belonging to two, perhaps even to three, generations.

A study of short biographies or memoirs such as these is, I believe, essential to those British people who are to proceed to India in any capacity, official or unofficial. Such a study cannot fail to be agreeable to those who have retired from their service, whatever it may have been, and to whom Indian affairs are as glorious reminiscences. But further, it is essential to every thoughtful Briton who desires to understand the working and the development of the native mind under British rule in India, the greatest of our imperial dependencies.

From the perusal of these volumes several considerations arise which I will shortly indicate.

It has often been said that in India, under British rule, there is not the same scope for Native genius and ability as used to be the case under native rule. Indeed, such result as this is to

some extent inevitable under a foreign and alien rule like that of the British. The mass of the people prosper and advance in every way, but the individual is not developed in an equal degree. So far, there is some disadvantage which may be set against the many advantages allowed under British rule, and not otherwise attainable. This volume, however, shows that the disadvantage is not so great as many critics may have supposed. This honorable record proves that, notwithstanding the dominion of foreigners, there have arisen within the last three generations, many natives in all the principal Provinces, who have evinced mental power and imaginative genius, and who have vigorously displayed their abilities before their countrymen with an intention and a confidence of producing a public result. I have no space in an Introduction like the present to investigate and measure the scope of the ability or the range of the imagination. Suffice it here to say that both differ largely from the corresponding capacities in British people and in European nationalities generally. They are, however, so real and far-reaching as to deserve the regard of every philosophic European.

It will be seen that although political talent, statesmanlike ambition, and administrative power fail to be fostered under British rule, still there are ample fields for learned research, for literary taste, for social reform, for poetic culture, for philosophic meditation—in short, for general culture, both varied and comprehensive. These gifts were at first cultivated independently of Western Education. But in the present generation the State Education has planted, watered, tended them in every possible way. Up to the early part of the nineteenth century there was little or no contemporary literature in the Indian vernacular. Many immortal books then existed; but they were nearly all of the olden time. In the last half century, however, a large literature has sprung up of two kinds, consisting, first of the writings of distinguished natives, secondly of the books for schools and colleges prepared by learned natives under British auspices.

educational literature, in many Indian languages, is indeed enormous.

Within the present generation, too, the development and consolidation of the numerous Native States has given much opportunity for political ability to be evinced by individual natives. There have, indeed, arisen Native Administrators enough to form a class of Statesmen. Again, the British Government has, in its own vast territories, opened within the present generation many valuable and important places to natives. Such places may not, indeed, evoke the very highest ability or originality. But they do encourage ability of a high order and a comprehensive breadth. This beneficent tendency, too, is constantly growing in strength and efficacy.

Next, it is noteworthy that the abilities of individual natives as set forth in this volume, have almost invariably been exerted, with strenuousness for moral improvement, for intellectual freedom, for social reform. In general terms they have been employed against many of the rites, ordinances, ceremonies, and even the popular beliefs of the Hinduism, or rather the Brahmanism, of the present times; and in favour of reverting to the purer and simpler forms of the ancient Hindu faith. They have always vindicated a lofty and sincere morality. In practical affairs they have been hostile to all barbarous customs, and to everything that can fetter or enslave mankind in the social relations. It may be a matter of pride for the British Government to reflect that these good deeds before Heaven have been done by the best and the most courageous morals of its native people under the shadow of its Flag.

Whatever estimate may be formed regarding the native as compared with the European mind, it must be acknowledged that the natives possess perseverance and patient assiduity to a degree not surpassed by any nationality anywhere. Further, these memoirs show that they can pertinaciously adhere to any principle

or cause which once has been conscientiously adopted by them. This volume, indeed, abounds with signal and most honorable instances to this effect. Fixity and tenacity of purpose is a quality for which the British are famous all the world over. So Britons will be glad to find that their Indian fellow-subjects also possess a goodly share of this quality.

This volume will, I believe, prove to be free from controversial matters, and from topics which should not find a place in works meant for ordinary English readers. There is little, perhaps no, allusion to the policy or politics of the so-called "National Congress"—in its recent development at least, or in its latest utterances. These subjects formed no part of the published thoughts of the great Hindus herein described; by the Mohammedans they have never been entertained.

The memoirs being written in a purely native spirit, and often from an orthodox Hindu standpoint, there is occasionally some criticism of the Christian missionaries, and of their aims and proceedings. As these missions, from their essential nature, attack the Oriental religions by moral suasion, and are thus conscientiously aggressive, it must be expected that native orthodoxy will defend itself, will return the blows of argument, and will try, in popular phrase, to carry the war of controversy into their assailants' camp. No Englishman, who wishes to know what natives will say and think, would wish to suppress or avoid such utterances of theirs. On the contrary, it should be a matter of surprise and of gratitude to Providence that, despite objections of faith, there should be so many thousands of native parents, as there actually are, who deliberately send their children to Missionary schools and colleges of an avowedly Christian character, thereby indicating a trust in Christian teachers which, I hope, will always be deserved.

Some English critics might suppose that these eminent natives, with their active, thoughtful help, and reforming zeal,

would prove troublesome to their foreign Rulers. I am bound to say that this was never the case in any of the numerous Provinces which I have governed from first to last. So far from having any trouble with them, I invariably derived information and assistance from them. I can call to mind critical moments when I received support from them. I flatter myself that they were always on my side. And yet my government or administration was thoroughly British, and was conducted on Imperial ideas. Since then I have been in close contact with the virtues of British statesmanship. And now, on looking through these memoirs, which I found before me, after quitting India, I am happily reminded of all the Indian virtue and wisdom which I left behind me. Time, too, as it passes, does ever cast a halo of brightness over recollections. The details which might partially obscure or detract from the sum total of native merit are forgotten, and naught remains but the grand examples, untarnished and unclouded.

RICHARD TEMPLE.

THE NASH,

NEAR WORCESTER.

August, 1897.



Ramachandra Roy



RAJA RAMMOHAN ROY.

RAMMOHAN ROY was born at Radhanagore, in the Hughly district in Bengal, in the year 1772. His father, Ramkanta Roy, was at first in the service of the Nawab of Moorshadabad, and subsequently employed as Manager of some of the estates of the Maharaja of Burdwan. Both Ramkanta and his wife Tarini Devi were of a religious turn of mind. Rammohan's education began with the study of Bengali, but as a knowledge of Persian was essential to an educated man in those days, he was sent to Patna where he learnt both Persian and Arabic. After a couple of years, he proceeded to Benares to study Sanscrit, and in a short time Rammohan became well versed in Sanscrit literature, particularly the *Upanishads*. Rammohan was of an inquiring turn of mind, and in his sixteenth year he published his famous work on "Idolatry," which is the first literary work in Bengali prose. The position which he wished to establish in this publication was that of opposition to the perversion of the national faith. He tried to prove that the idolatry of the Hindus was contrary to the practice of their ancestors and to the doctrine of the ancient books and authorities which they profess to revere. Ramkanta was irritated beyond measure when he came to know of his son's iconoclastic tendencies and he compelled his son to leave his paternal home. Rammohan, after leaving home, travelled through India visiting several important places and proceeded even to Tibet, and, during this time, he learned several dialects and collected important information relating to the religious practices

of the family. He then returned to the bosom of his family, only to be turned out again by his father on account of his renewed aversion to the religious practices of the times. In a few years his father died, and Rammohan was taken back by his mother.

In his 22nd year, Rammohan commenced the study of English, and in about six years he was able to speak English correctly. He also acquired some knowledge of French and Latin and, it is said, of Greek and Hebrew as well. In 1800, he took service under Government as a clerk in the collectorate of Calcutta, under one, Mr. Digby. It is curious to observe that on Rammohan's entering office, a written agreement was signed by Mr. Digby stipulating that Rammohan should not be kept standing "in the presence or receive orders as a common Amla from the Huzur." He rose to the office of Sheristadar, and finally retired from service in 1813. Mr. Digby bore the following testimony to the ability and acquirements of his Sheristadar:—"By perusing all my correspondence with diligence and attention, as well as by corresponding and conversing with European gentlemen, he acquired so correct a knowledge of the English language as to be enabled to write and speak it with considerable accuracy. He was also in the constant habit of reading the English newspapers."

Freed from the trammels of office, Rammohan commenced in right earnest his attacks on the popular religion, by the publication of pamphlets as well as by debates with Pantheists in his native home. Like her husband, Tarini Devi found in her turn that the radical tendencies of her son made the last years of her life anything but pleasant, and she induced Rammohan to remove to Ragunathpore, where he built a house and lived in it. But the light of Rammohan's genius could not be long concealed under a village bushel, and he traced his steps to Calcutta. While here, he translated into Bengali the *Vedanta* philosophy and the *Vedantasara*. In 1816, he translated the *Upanishads* into Bengali and into English.

These publications drew forth the ire of the orthodox community, and were answered in pamphlets replete with abuse which Rammohan Roy bore with considerable patience. Rammohan's researches were not confined to the Hindu *Shastras*. He studied the *Koran* in Arabic, the Old Testament in Hebrew and the New Testament in Greek. In 1820, he published in Sanscrit and Bengali, the "Precepts of Jesus, the guide to peace and happiness," in which he referred to Jesus as a religious teacher, denying his divine origin. This irritated the Christian missionaries of Serampore, and a controversy followed. Rammohan printed his first and second "Appeals" in defence of the "Precepts" at the Baptist Mission Press, and they were replied to by Dr. Marshman, who was then the Editor of the *Friend of India*. But when he wished to publish his "Final Appeal," the Baptist Mission Press refused to print it. Rammohan was, however, equal to the occasion. He established a press of his own and published his "Final Appeal." In this publication he maintained his position by citing a large number of Hebrew and Greek quotations. Dr. Marshman's replies were re-published in England, and those of Rammohan both in England and America. The publications received universal attention and Dr. Carpenter said, with reference to the second "Appeals," that "the excellent author is distinguished by the closeness of his reasoning, the critical accuracy of his scriptural knowledge, the comprehensiveness of his investigations, the judiciousness of his arrangements, the lucid statement of his opinions and the acuteness and skill with which he controverts the positions of his opponents." Several other controversies followed between Rammohan Roy and the Christian Missionaries and Rammohan started a periodical called the *Brahminical Magazine* to defend the religious books of the Hindus. In a separate pamphlet he proved the futility of the Christian doctrine of Trinity; and in a controversy he carried on with Dr. Tytler, he showed that there was no difference between the idolatry of the Trinitarians and that of the Hindus. One remarkable result of these controversies was that Rev. W. Adam,

a Trinitarian Christian Missionary, became a Unitarian Christian.

Rammohan Roy's work, however, was not purely destructive. In the second year of his residence in Calcutta, he formed a religious association called the "Atmya Sabha" for the worship of the one invisible God of the *Upanishads*. Later on, he established the "Veda Mandir" for the study of the Vedas.* And at last, in 1828, he started the "Brahmo Samaj," "for the worship and adoration of the Eternal, Unsearchable, Immutable Being, who is the Author and Preserver of the universe." It was not, however, till 1830 that he was able to give it a local habitation and a permanent basis by endowing it with a maintenance fund. Rammohan Roy's object was to bring back his countrymen to the true monotheistic doctrine underlying the vedic hymns and elucidated more clearly in the *Upanishads*. He claimed to have established a pure monotheistic worship for the benefit of Hindus, Mahomedans and Christians, the only unity of faith demanded being belief in the unity of God. Perhaps, the exact position of Rammohan Roy as a religious reformer is best explained in the words of Sir Monier Williams:—"In truth, the dominant feeling in Rammohan Roy's mind was a craving for a kind of eclectic catholicity. Throughout life he shrank from connecting himself with any particular school of thought. He seems to have felt a satisfaction in being claimed as a Vedantist by Hindus, as a Theist by Unitarians, as a Christian by Christians and as a Muslim by Mahomedans. His idea of inspiration was that it was not confined to any age or any nation, but a gift co-extensive with the human race. He believed it to be a kind of divine illumination or intuitive perception of truth, granted in a greater or less degree to every good man in every country. Whatever was good in the Vedas, in the Christian Scriptures, in the Koran, in the Zandavesta, or in any book of any nation anywhere, was to be accepted and assimilated as coming from the 'God of truth' and to be regarded as a revelation. The only test of the validity of any doctrine was its conformity to the national and healthy

working of man's reason and the intuitions and cravings of the human heart."

Though known primarily as a religious reformer, the services rendered by Rammohan Roy to the cause of social reform were equally valuable. He revolted against the practice of *Sati* and made up his mind to leave no stone unturned till he succeeded in getting the rite abolished. He wrote several papers on the subject condemning the practice. These drew the attention of Lord William Bentinck, who had frequent conferences on the subject with Rammohan Roy.* After twelve years of persistent agitation, he succeeded in witnessing the triumph of his labours. On 4th December, 1829, an enactment was passed abolishing the rite. Rammohan Roy started a weekly periodical in Bengali, called *Sambandu Kaumudi*, whose object was to inculcate the principles of higher Hinduism and to advocate the interests generally of the people of India. The *Dharma Sabha*, an association formed by the orthodox party, started a counter-periodical called the *Chandrika*; and controversies on religious and social matters through the columns of these two papers became the order of the day. Rammohan Roy wrote against polygamy and *Kulinism* and advocated widow marriage, basing his arguments on the *Shastras*.

It had long been the dream of Rammohan Roy to visit England with the object of obtaining, "by personal observation, a more thorough insight into the manners, customs, religion and political institutions of Europe." A favourable opportunity presented itself in 1830. The ex-Emperor of Delhi was desirous of making some complaints to His Majesty the King of England, and he proposed to depute Rammohan Roy for the purpose. He was honoured with the title of "Raja" by the Emperor, and Raja Rammohan started for England on the 15th November, 1830. His fame had already preceded him to England. He was presented to His Majesty the King by Sir J. C. Hobhouse, the then President of the Board of Control. On the occasion of the King's

coronation, he was placed among the Ambassadors of the different European nations, and a grand dinner was given in his honour at the London Tavern. He was requested to give evidence before the Select Committee of the House of Commons on the Judicial and Revenue systems of India, and was examined also on the condition of the native inhabitants of India. Raja Rammohan was present as a visitor in Parliament when the appeal against the *Sati* Act was heard, and he submitted in person the petitions he had taken with him in support of the Act.

In 1831, he visited France, where he studied the French language. During his stay there, he was introduced to the French King, Louis Philippe, and had the honour of dining with him twice. He was also elected an Honorary member of the *Société Asiatique*. He returned to England in 1833, and remained in London till the passing of the India Bill. While here, he published translations of several religious works of the Hindus and carried on religious discussions with several eminent men. The fame of his ability and achievements spread far and wide. The poet Campbell wrote of him, the accomplished Brougham befriended him, the antiquarian Rosen consulted him in the translation of the *Rig Veda*, the historian William Roscoe desired to shake hands with him on his death-bed, and the philosopher Bentham addressed him as "Intensely admired and dearly beloved collaborateur in the service of mankind." Bentham's admiration of Raja Rammohan was unbounded. "Your works," wrote the philosopher to the reformer, "your works are made known to me by a book in which I read, a style which, but for the name of a Hindu, I should certainly have ascribed to the pen of a superiorly educated and instructed Englishman"; and in the same letter, praising James Mill's "History of India," he added, "though, as to style, I wish I could with truth and sincerity pronounce it equal to yours."

In September, 1833, Raja Rammohan repaired to Bristol on the invitation of Dr. Carpenter. He lived in a house at

Stapleton Grove, a village near Bristol. On the 10th September he had an attack of fever, and expired on the 27th, notwithstanding that every care was taken of him and the services of the best doctors of the place were requisitioned. His remains were interred in a retired spot in a shrubbery; but ten years later they were moved to a cemetery near Bristol, where a tomb was raised on his grave by Dwarkanath Tagore, bearing the following inscription:—"Beneath this stone rest the remains of Raja Rammohan Roy. A conscientious and steadfast believer in the unity of the Godhead, he consecrated his life with entire devotion to the worship of the Divine Spirit above. To great natural talents he united a thorough mastery of many languages, and early distinguished himself as one of the greatest scholars of the day. His universal labours to promote the social, moral and physical condition of the people of India, his earnest endeavours to suppress idolatry and the rite of *Sati*, and his constant, zealous advocacy of whatever tended to advance the glory of God and the welfare of man, live in the grateful remembrance of his countrymen."

Rammohan Roy encouraged the diffusion of English knowledge and the improvement of Vernacular literature. In conjunction with David Hare and Sir Edward Hyde, he founded the Hindu College in Calcutta in 1817. In 1823 he addressed a letter to Lord Amherst, the Governor-General, on the comparative merits of English and Sanscrit education. He also encouraged female education. Besides the political work he did in England, he started a periodical in India in the Persian language, in which he wrote articles on political matters for the edification and instruction of his Hindu and Mahommedan brethren. When the Spanish Constitution was established, he and his friend, Dwarkanath Tagore, gave a treat to their European friends in celebration of the event. He was also one of those who appealed to the Supreme Court of Calcutta and the throne of England for the liberty of the Press in India, when Governor Adam signed the death-warrant of the *Calcutta Journal* and

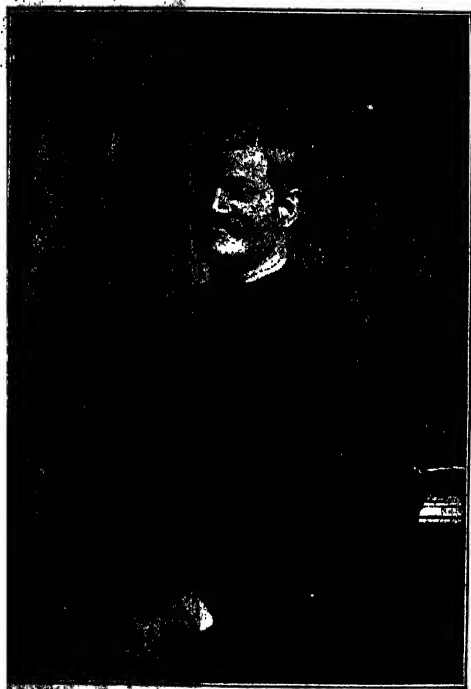
banished its spirited editor. He was not only the father of prose literature in Bengal, but was equally well known for his lyrical verses. He was the author of some of the finest and noblest songs which the Bengali language has known, and they are still sung in every home in Bengal.

Very little is known about the private life of Raja Rammohan Roy. There is, however, evidence to show that he was an affectionate father and probably also a loving husband. Raja Rammohan had three wives. His first wife died while he was very young and he was married to a third by his father while his second wife was living. By his second wife he had two sons, one of whom was appointed the first Indian Judge on the Calcutta High Court Bench, though, unfortunately, he died before taking his seat. Rammohan Roy is known to have had a sweet temper. Nothing disturbed the equanimity of his mind. He was known to be humble and was extremely patient. Above all, he was unselfish. A characteristic story is told of him. Dr. Middleton, the first Bishop of Calcutta, attempted to convert Raja Rammohan to his own religion, and in one of his private discourses he dwelt not only on the truth and excellence of his religion, but on the honor and repute, the influence and usefulness he would acquire by becoming the apostle of India. Rammohan Roy felt indignant that he should have been deemed capable of being influenced by any consideration but love of truth and goodness, and he never afterwards visited the Bishop again.

Rammohan Roy was really a prince among men. "The German name for Prince," writes Professor Max Müller, "is *Fürst*; in English, 'First,'—he who is always to the fore, he who courts the place of danger; the first place in fight, the last in flight. Such a *Fürst* was Rammohan Roy—a true prince, a real Raja, if Raja also, like *Rex*, meant originally the steersman, the man at the helm." More than sixty years have elapsed since Rammohan Roy's death. He sits as highly enthroned on the hearts of Indians to-day as he ever was. A dozen years after his death, in 1845, his

life-work was reviewed by a writer in the *Calcutta Review*, whose estimate of the reformer is practically what is accepted as true by his countrymen at the present moment:—"Rammohan Roy was emphatically a great man," wrote the *Calcutta Reviewer*, "his talents were not only varied and brilliant but of an eminently useful kind. He had a sound judgment, a large and disciplined mind. In variety of knowledge, in depth of reasoning, in correctness of taste, he was rivalled by none of his countrymen. Both intellectually and morally, he would rank very high among his species. He had not only a strong intellect but a generous heart. No one was more strongly impressed with the conviction that to do good to man was among the chiefest of earthly duties and privileges. The golden maxim of "doing to others as you would that they should do unto you" was frequently inculcated by him. The exercise of benevolence was associated by him with the greatest pleasure. To relieve the pains, and to add to the pleasures of others, was considered by him as a source of purest enjoyment. . . . With an energy which set at nought the formidable resistance he encountered from the slaves of bigotry—with a perseverance which was unwearying—with a moral courage which triumphed over persecution—with a benevolence which was not exclusive, but catholic—with a religious aspiration which was fervid and impassioned, but not impulsive and fanatical—he laboured, according to the light and knowledge which he enjoyed, to liberate the Hindu mind from the tyranny of superstition, and to inoculate it with the elevating principles of a more rational faith."





BESHUB CHUNDER SEN.



KESHUB CHUNDER SEN.

KESHUB CHUNDER SEN was born on the 19th November, 1838, in Calcutta. Keshub's ancestors were natives of a village called Garefa, situated on the banks of the river Hughly. The family of Keshub, which belongs to the Vaidya caste, claims descent from the ancient dynasty of the Sena Rajas, but it was Keshub's grandfather, Ram Kamal Sen, who raised the family into prominence in Calcutta. Ram Kamal was essentially a self-made man. He rose from the position of a Compositor, on Rs. 8 a month, to that of Dewan of the Bank of Bengal, with a monthly income of about Rs. 2,000. He was a man of great worth, talent and literary culture. He was held in high esteem by Professor Wilson, and was the author of a useful English and Bengali Dictionary. Ram Kamal left four sons, of whom Peary Mohan was the second. He was for some time Dewan of the Calcutta Mint. He died in 1848, three years after the death of his illustrious father. Personally, he was an amiable and kind-hearted young man. But he will be better known as the son of his father and the father of his son. Though he died in his thirty-fourth age, he left behind three sons, of whom Keshub was the second.

Keshub was but ten years old at the time of his father's death. Luckily, he had a mother who was an uncommon woman, and under whose tender and watchful care he was brought up. As a boy, Keshub was fond of fine clothes, fine boxes, fine things of all sorts, which he did not like any one to

meddle with. He was mild and gentle, had very little of natural anger, and was singularly free from ill-temper. After a few years of Vernacular education at home, Keshub was sent to the Hindu College in 1845. As a student, Keshub was very industrious. At the annual examination every year he carried away a prize, and sometimes two, and while in the first junior class, in 1850, he won such an enormous volume of pure and mixed mathematics as a prize that he was thenceforward known as the "little boy with the big book." In 1852 Keshub entered the first junior class of the School Department, and his precocious intelligence, combined with his industry and perseverance, promised a bright and brilliant scholastic career for him. But these hopes were not to be realised. About this time, owing to some petty misunderstanding between the patrons and authorities of the Hindu College, a rival institution, called the Metropolitan College, was established in Calcutta; and Keshub was withdrawn from the Hindu College, and admitted into a higher class in the Metropolitan. In a year or two the latter institution collapsed, and Keshub had to go back to the Hindu College. This change affected his studies, and he was not able to pass any other examination. He continued in College till 1858, the last two years being devoted to the study of mental and moral philosophy. He was an intense admirer of Sir William Hamilton. Among poets, he read Shakespeare, Milton and Young.

From his very youth Keshub had great faith in the efficacy of prayer. He was early associated with such Christian missionaries as Rev. T. H. Burns, Rev. J. Long and Rev. C. H. A. Dall. With the aid of these gentlemen and some of his other friends, he established a literary society called the "British India Society," whose object was "the culture of literature and science." He also started a multitude of classes, clubs and organisations of all sorts with a view to literary improvement. In 1855, he established the Calcutta Evening School, where, besides teaching some of the higher branches of English literature,

he lectured on morals and religion. His fondness for Shakespeare also led him to organise dramatic performances, and he is known to have acted the part of Hamlet successfully. The Calcutta Evening School collapsed after three or four years, and in 1857 Keshub established the "Goodwill Fraternity," the object of which was both theological and devotional. At the "Fraternity," Keshub often preached in English on the doctrine, "God our father, every man our brother," with great enthusiasm. The favourite books which he read to the members of the "Fraternity" at the time were Dr. Chalmers' discourse on "Enthusiasm" and Theodore Parker's sermon on "Inspiration." In the same year he joined the Brahmo Samaj by signing the printed covenant. He explains his conversion in these words:— "When I felt that I wanted a church I found that the existing sects and churches would not answer my purpose. A small publication of the Calcutta Brahmo Samaj fell into my hands, and as I read the chapter on 'What is Brahmoism,' found that it corresponded exactly with the inner conviction of my heart, the voice of God in the soul. I always felt that every outward book must be subordinated to the teachings of the Inner Spirit—that where God speaks through the Spirit in man all earthly teachers must be silent, and man must bow down and accept in reverence what is thus revealed in the soul. I at once determined that I would join the Brahmo Samaj or Indian Theistic Church." In 1859, the Brahmo school was established, and Keshub was associated with Devendranath Tagore in this school in delivering a series of lectures on Theism. This was followed by the establishment of a Dramatic Club, which put on the stage *Bidhaba Bibaha Natak* (the widow marriage drama). The performance was open to the public and produced a sensation in Calcutta.

Keshub's relatives were now anxious to find for him some independent means of living and they got him appointed as a clerk in the Bank of Bengal on a salary of Rs. 25 *per mensem*. In a year, his salary was doubled, and he had

fair prospects of rising high in the service of the Bank if he had continued. But in 1861 Keshub resigned his appointment. Once again, in 1867, he consented to serve in the Calcutta Mint for a month or two as bullion-keeper with a view to preserve the interest of the family in the post which had been held by the Sens for successive generations. The rest of his worldly career was spent as a Brahmo Missionary.

In 1860 he published his first tract, entitled "Young Bengal, This is for you," which was followed by a dozen others. In the same year he went to Krishnagur on his first missionary expedition. Here he came into collision with the Christian Missionaries, and was thanked by the orthodox pandits for vanquishing the former. Unknown to his relatives, Keshub next visited Ceylon with Devendranath Tagore. After his return to Calcutta he established the *Sangat Sava* with the object of holding religious discussions. In 1861, he started the *Indian Mirror* as a fortnightly journal, in conjunction with some friends, prominent among whom was the late Manomohan Ghose. In the following year he established the Calcutta College, where he instilled into youthful minds the elements of morality and simple natural religion. The year 1862 is also remarkable for the installation of Keshub as minister of the Brahmo-samaj by Devendranath Tagore. He was anxious that his wife should be present at his installation; but his relatives raised the strongest objection. Nevertheless, he succeeded in taking his wife with him with the unfortunate result, however, that he was ordered by his uncle and his elder brother not to re-enter his family house. Keshub and his wife found a ready refuge in Devendranath's house. Henceforward the wives of Brahmos began to be recognised as an important factor in the community. Eventually, Keshub was re-admitted into his family house.

Keshub was next interested in a missionary expedition which extended its visits to Bombay and Madras. In both these places he met with an enthusiastic reception, and the Brahmo Samaj

was established in these cities as a matter of course. After his return to Calcutta an unfortunate difference arose between himself and Devendranath Tagore. Keshub Chunder Sen encouraged widow marriages as well as inter-marriages; but Devendranath could never reconcile himself to the idea of marrying widows and, far less, persons of different castes. Keshub Chunder Sen also insisted on making the removal of the sacred thread of the Brahman a *sine quâ non* of Brahmo fellowship. But Devendranath Tagore would not agree to the change. These differences gradually led to the estrangement of the two leaders till at last, in 1866, Keshub Chunder Sen and a few others retired from what has since been known as the *Adi Brahmo Samaj*.

On 11th November, 1866, Keshub Chunder Sen established the *Brahmo Samaj of India*, and Keshub and a handful of other young men banded themselves together as Brahmo missionaries. In the month of March, in the same year, Keshub delivered a startling lecture on "Jesus Christ, Europe and Asia," in which, after describing the virtues of Jesus, he came to the conclusion, "verily, Jesus was above ordinary humanity." The lecture created quite a sensation at the time, the Christians reckoning upon Keshub Chunder Sen's immediate conversion to Christianity and the Hindus condemning him as a Christian. But they were equally disappointed, when, in a subsequent discourse on "Great Men," he assigned to other men the position he had accorded to Jesus. Keshub next made a memorable Missionary tour through East Bengal, and the orthodox Hindus of the place were so alarmed at his success that they, in self-defence, founded the *Hindu Dharma Rakshine Sabah*. After his return from his tour, Keshub found that the want of a proper place of worship for the Brahmos was greatly felt, and he laid the foundation stone of the *Brahmo Mandir* on the 24th January, 1868. The founding of the *Mandir* considerably strengthened Keshub's independent career. Barely two months had passed when he went on another Missionary tour to the North-West Provinces and Bombay,

and after delivering stirring lectures on social and religious subjects, he returned to Monghyr. While here, Keshub brought about a great religious revival. The ordinary Brahmo services took the form of festivals, at which a great deal of devotional excitement was displayed. The Brahmo Samaj, which was hitherto given to self-indulgent practices, had fructified into the utmost enthusiasm of popular devotion. Keshub himself rose high in the estimation of the people, and became the object of uncommon reverence and even personal worship. This sudden and extraordinary development of personal reverence towards Keshub Chunder Sen alarmed some of his own followers, and thenceforth the Samaj was split into two parties, one of whom honoured Keshub almost to the point of worship, and the other suspected his motives and principles and denied him his true position.

From Monghyr, Keshub proceeded to Simla on the invitation of the then Viceroy, Lord Lawrence, whose acquaintance he had made in the previous year. Keshub met the Viceroy by appointment at Bankipur, and at this conference he suggested to the Viceroy the desirability of legalising Brahmo marriages. The Viceroy was in full sympathy, and on 10th September, 1868, a Marriage Bill was introduced into the Imperial Legislative Council. Towards the close of the year Keshub Chunder Sen returned to Calcutta. The building of the *Brahmo Mandir* was pushed on vigorously, and it was formally opened on the 27th August, 1869.

Keshub left Calcutta for England in the succeeding year, on the 15th February. He reached London on the 21st March. He met with a cordial welcome from Lord John Lawrence, the retired Viceroy, and Mrs. Cobbe, Miss Collett, and others with whom he kept up correspondence while in India. His first public appearance was in the Hanover Square Rooms, under the auspices of the British and Foreign Unitarian Association. He met with a brilliant reception, and since then he was received

with great cordiality and enthusiasm wherever he went. He preached mostly from Unitarian and Congregationalist pulpits. But his services were requisitioned as well by such societies as the Peace Society, the Ragged School Union, the Swedenborg Society and different Temperance Societies. He visited Mr. Gladstone and Mr. Disraeli (afterwards the Earl of Beaconsfield), and was visited by John Stuart Mill, Professor Newman, Professor Max Müller, and Dean Stanley. He obtained an interview with Her Majesty the Queen and Princess Louise, to whom he presented copies of his wife's photos. The Queen asked for Keshub Chunder Sen's own photo, and presented him in return with a large engraving of herself and a copy of each of her "Early Years of the Prince Consort" and "Highland Journal." At Bristol, Miss Carpenter founded the "National Indian Association" in honor of Keshub Chunder Sen's visit. Keshub was the rage of the day during his stay in England. The following summary of Keshub's doings in England, written at the time, will be read with interest:—"He has visited fourteen of the chief towns of England and Scotland, and lectured or conducted religious services, occupying the pulpits of Baptist, Congregational, and Unitarian chapels. He has had invitations from upwards of forty towns which he has not been able to visit. He has addressed meetings promotive of Peace, Temperance, Reformatories, Ragged Schools, and General Education. He has also spoken to gatherings of children at different places, and at medical, literary, and philosophical institutions. He has addressed the students at the Borough Road British and Foreign School, and at several social meetings. The Babu has addressed several meetings at the Tabernacle, the East India Association Rooms, and other places, on the 'Duties of England to India,' and on 'Zenana; or Female Education.' He has also preached to large congregations of the poor in the East of London. Mr. Sen has thus had an opportunity of speaking at upwards of seventy different public meetings since his arrival in England, to upwards of forty thousand people; and has attended a large number of

meetings of a less public character than those now mentioned, at which he has also taken some part."

Keshub Chunder Sen left London on the 17th September, and arrived at Bombay on the 15th October. After an enthusiastic welcome in this city he proceeded to Calcutta, where he met with a reception even more brilliant. The first thing which Keshub did, after returning to India, was to establish the "Indian Reform Association," for the improvement of the social and moral condition of the natives of India. It had five sections, namely, Cheap Literature, Charity, Female Improvement, Education, and Temperance. With a view to supply cheap literature to the public, he started a weekly pice paper, called the *Suluv Samachar*. Under the Female Improvement section, he established the "Normal School for Native Ladies," which was supplemented subsequently by an association called *Bama Hitaisini Sava* (Society for the Benefit of Women). An Industrial School was also established for giving instruction to large numbers in branches of technical knowledge. In 1874, he entertained the idea of bringing together, if possible, under one roof, the different Brahmo worshippers, and with this object he established the "Bharat Asram," a kind of religious boarding house, where the wives and children of Brahmos in the Mofussil were sent for training. Later on, in March in the same year, Keshub Chunder Sen had the satisfaction of seeing the Brahmo Marriage Act passed, a measure which he considered the greatest triumph of his career as a reformer.

From 1875 to 1878 Keshub was engaged in improving the organisation of the Brahmo Samaj. He gave the movement an ascetic character, and he himself purchased a garden about twelve miles from Calcutta, and lived there an austere life. In 1877, he bought a much bigger building in Calcutta and christened it the "Lily Cottage." The chief room in the house was set apart for his fellow-devotees, both men and

women. In a few years he induced several of his followers to establish themselves near his house and thus form a little colony. Keshub's influence became greater with the advance of years; but he also became more and more unpopular with one section of his followers, who did not like his frequent appeals to *Adesa* or divine command in explanation of his inconsistent acts. His unpopularity reached the highest point of culmination with the marriage of his daughter with the Maharajah of Kuch Behar. His daughter was not quite fourteen and the Maharajah only about seventeen at the time. Keshub Chunder Sen was accused of having broken the Brahmo marriage law, and was considered no longer fit to be minister of the Samaj. An attempt was made to depose him, but he took forcible possession of the pulpit and called on the police to help him. This created a schism, and on the 15th May, 1878, a new Samaj, called the "Sadharan Brahmo Samaj," was established.

In 1880, Keshub began to talk of a new dispensation, and the three great purposes of its various developments were a natural religion, an universal religion, and an apostolic religion; and he formally proclaimed the advent of the new dispensation in 1881. In 1882, Keshub became exceedingly nervous in constitution and began to get fits of faintness at times. In April, 1883, he was ordered by his medical advisers to leave Calcutta for Simla. In October he returned to Calcutta, and on the 8th January, 1884, he passed away, to the universal regret of the people. Her Majesty the Queen Empress telegraphed her condolence to Keshub's family through the Viceroy, Lord Ripon. Lord Ripon himself wrote that the loss of Keshub would be felt throughout India. Both Englishmen and Indians vied with one another in giving expression to their grief. On 30th January, 1884, a great Memorial meeting was held in the Town Hall of Calcutta, which was presided over by Sir William Hunter and addressed by the representatives of the various communities in India. In an address to the graduates of the Calcutta University, at a con-

vocation for conferring degrees, the Hon'ble H. J. Reynolds, the Vice-Chancellor, referred to Keshub's career in the following handsome terms:—

"I think we shall not err in saying that when the verdict of posterity is passed upon the life and work of Keshub Chunder Sen, four characteristics in his career will be marked out for prominent notice. First, the marvellous harmony with which his mind united some of the noblest products of Western culture and civilisation with the depth and thoughtfulness of the Oriental intellect. Secondly, the just proportion which his temperament maintained between the domain of thought and the sphere of action. Penetrated as he was with the spirit of devotional religion, he was yet no visionary mystic; his periods of seclusion and meditation were but intervals in which he gathered inward strength for the active prosecution of the work to which his energies and his life were devoted. Thirdly, the catholic spirit, which led him to recognise the germs of truth in all religious systems, and to assimilate the loftiest and most ennobling principles of them all. Fourthly, the generous and large-hearted charity which made his career a crusade against all forms of ignorance, oppression, and wrong. The amelioration of suffering, the extension of education, the advocacy of temperance, the discouragement of child-marriage, the emancipation of the Hindu widow—these were the practical aims by which he sought to lighten the burdens and elevate the condition of those around him, no less than by the speculative truths of the pure and lofty theism which he taught."

Keshub Chunder Sen was a striking personality. Full six feet high, broad shouldered, deep chested, he had a powerful form, a commanding forehead, and a fine complexion. An accomplished American actor said of him, "Keshub Chunder Sen certainly was the handsomest man I saw in India. He was my *beau idéal* of an Othello make up. With a grand, imposing, athletic figure, a noble bearing, he combined an expressive

dignity which reminded one of the Patrician Roman." His habits were simple. He was austere by nature. Nevertheless, he had a wonderful power of making friends. He was very conciliatory and very mild, but never submitted to human guidance. He had a sturdy independence of his own. He was also singularly modest. He not only acknowledged the superior gifts of other men, but even hesitated to approach them as an equal. For honours and titles he cared very little. When the Government of Sir Richard Temple offered to make him a Municipal Commissioner and a Justice of the Peace, in 1876, he declined the honour; and again, in 1877, when he was offered a medal at the Imperial Assemblage, he excused himself. Keshub Chunder Sen was the first Indian orator. Public speaking was all but unknown before him. He was the first to introduce the practice of giving purely extempore lectures on religious and philosophical subjects. "His English oratory," says Sir Richard Temple, "was listened to with rapt attention by Bengalis, and thought excellent even by English auditors." His wonderful eloquence, his marvellous powers of persuasion and his keen insight into the recesses of the human heart enabled him to wield a great influence over society. His originality, his powers of concentration and meditation, the great grasp of his mind, his excessive sympathy with humanity, his accurate knowledge of the human character and the passions which agitate man, and the extreme simplicity of his life made him a successful leader of men.





ISVAR GHUNDER VIDYASAGAR.

ISVAR CHUNDER VIDYASAGAR was born in 1820, in a small village in Midnapur. He belonged to a Kulin Brahmin family in reduced circumstances. Isvar Chunder's grandfather, Ramjaya Banerjee, was an itinerant monk, and his father, Thakurdas Banerji, was an Indian merchant's clerk on a monthly salary of Rs. 10. Isvar Chunder received his primary education in a petty school in his own village, and in his eighth year he was taken to Calcutta to be admitted into the Sanskrit College. Here he studied Sanscrit Grammar, Literature, Astronomy, Sacred Law, and Philosophy. He won many prizes, and was almost always first in his class. When seventeen years old, Isvar Chunder passed the examination for Judge-panditship, one of the most difficult of examinations of those days. As soon as he passed it, he was offered the Judge-panditship of Comilla, which he declined, as his father was not willing to send him so far away from Calcutta. He continued his studies for two more years, when he mastered the six principal systems of Hindu philosophy. In 1838 he obtained a reward of Rs. 100 for the best Sanskrit composition in prose, and Rs. 50 for the best poetical composition. In 1839 he finished his education by passing an examination in Hindu Law and obtained the title of "Vidyasagar." In the meantime he had also picked up a slight knowledge of English.

Isvar Chunder was first entertained in the Sanskrit College as an Acting Professor of Grammar, and in 1841 he was appointed Head Pandit of the Fort William College on a salary of Rs. 50 *per mensem*. He now began the study of English in earnest with the help of Dr. Durgacharan Bannerjee, the father of Babu Surendranath Bannerjee. In 1846, he was appointed Assistant Secretary of the Sanskrit College, and while holding this office he published his first literary work, *Betal Panchavinsate*, which marked an epoch in the history of Bengali prose. The beauty and richness of Isvar Chunder's style disclosed resources of the Bengali language which no one had suspected before. He introduced into this College many reforms, but he did not remain there long as some of his proposals were not accepted by the Education Council, and he resigned office. In 1849, however, he re-entered the Fort William College as Head Clerk on Rs. 80 a month. While employed as Head Clerk, he became associated with Bethune in the cause of female education in Bengal. In the following year he was appointed Professor of Sanskrit Literature, on Rs. 90 a month, in the Sanskrit College. His next appointment was that of Principal of the Sanskrit College. Isvar Chunder reformed the method of teaching Sanscrit while employed as Principal, and since then education in Sanscrit has become considerably easy in Bengal. In 1851, his friend Bethune died, and the Lieutenant-Governor, Sir Frederick Halliday, placed the Bethune School under Isvar Chunder's management. The great scheme of establishing aided schools in all Bengal was inaugurated by Isvar Chunder in 1854. In 1855 he was appointed as an Inspector of Schools of the Hughly, Burdwan, Nuddea and Midnapore Districts in addition to his duties as Principal. He drew a consolidated salary of Rs. 500. During his tenure of office as Inspector, he established over forty Girls' Schools in Hughly and Burdwan, and superintended the work of the Sanscrit College and the Normal School in Calcutta. While holding these dual offices, he came frequently into conflict with the Director of Public Instruction. The

Director, Mr. Young, was of a domineering temperament, which a man of the sterling independence of character of Isvar Chunder could ill-afford to put up with. Several little things had contributed to the misunderstanding between the Director and his subordinate, till at last, in 1858, Mr. Young wished Isvar Chunder to see the Principal of the Hindu College and ask him permission for the use of two rooms in his college. Isvar Chunder, for reasons of his own, said he would call on him only in company with Mr. Young. But Mr. Young insisted on Isvar Chunder's going alone, and said to him, in an authoritative tone, "You must go." Isvar Chunder, taking a small piece of paper out of his pocket, wrote out his resignation, and placing it in the hands of the Director said, "I think I *must* not any more be required to do what I *must* not do." The news reached Sir Frederick Halliday, the ruler of the province, who was a personal friend of Isvar Chunder, and he urged upon the Pandit to recall his resignation. But nothing could change Isvar Chunder's mind, and his career as a public servant thus came to an abrupt end.

Isvar Chunder proved even more useful to his people and his country after his retirement. His activity was many-sided. He made his mark as an author and educationist, a social reformer, and a philanthropist. His writings in Bengali are considered models of purity of style. Besides the work referred to above, Isvar Chunder published his "History of Bengal" in 1848, and this was followed by a succession of works, such as *Jivancharitra* (Lives) in 1850, *Bodhodaya* (Rudiments of knowledge) in 1851, *Vidhaba Vivaka* (Discourse on widow marriage) in 1856, and *Sitarvanabasa* (Sita's exile) in 1862. Most of his works were adaptations from Sanskrit, English and Hindi: all the same, they contained some original thoughts.

Isvar Chunder took a deep interest in education, particularly female education. He was associated with the Bethune School for about twenty years, and the success of the institution owes not a little to his personal influence, his disinteresting labours, and

his great self-sacrifice. His memory is still cherished by the young ladies of Bengal by means of a scholarship, which is awarded to a Hindu girl in the Bethune College, who, after passing the annual examination in the third class in the school, desires to prepare for the University entrance examination. He also founded several Girls' Schools in different parts of Bengal. In order to provide education for the sons of poor people in his native village, he established a school at Birsinha in 1853, and called it after his mother. The Metropolitan Institution is one of the chief monuments of Isvar Chunder's disinterested labours in the cause of education. His object was to prove that a First Grade College could be managed by Indian Professors as efficiently as English Professors could. Isvar Chunder was the first to write suitable Bengali school books, and they were so extensively used in Vernacular schools that he is said to have derived a monthly income of about Rs. 5,000 from this source. He was made a Fellow of the University when the Calcutta University was established in 1857.

Isvar Chunder Vidyasagar was certainly not the pioneer of social reform in Bengal, but none has worked more zealously in the furtherance of that cause than he. His tender, sympathetic heart naturally turned towards the child widow, and when he found that there were passages even in the *Shastras* in support of re-marriage he felt he had a duty to discharge. He interested himself in the cause at once. He published his famous *Vidhava Vivaha* (Discourse on widow marriage) which brought him into conflict with the orthodox pandits. But Isvar Chunder was more fortified than frightened by opposition. From theory he passed to practice, and brought about several widow marriages, the expenses of which were met from his purse. The passing of the Widow Marriage Act, in 1856, was mainly due to his exertions. The frightful progress polygamy had made among the Kulin Brahmins next claimed his attention. The Kulin Brahmins looked upon matrimony as a profession. Some of them

had so many as forty wives, and would visit only those of his wives whose parents would pay them liberally. In 1855, he inaugurated a movement to break down this pernicious custom, and a petition on the subject, influentially signed, was submitted to the Government of India. But nothing came of it, though the then Lieutenant-Governor was much in favour of the petitioners. In 1862 Isvar Chunder made an attempt to have a Bill introduced into the Imperial Legislative Council on the subject. In 1871 and 1872 he wrote several pamphlets condemning the practice, but his attempts in this direction did not meet with the same success that he secured in connection with the widow marriage movement.

Isvar Chunder's philanthropy was varied in character. To the poor and helpless, the sick and disabled, he was always kind. He has gone to the rescue of many a young widow. Friends in needy circumstances have always found Isvar Chunder willing and ready to render them pecuniary assistance. He saved the Bengali poet, Madhu Sudan Dutt, from a French jail by lending him Rs. 1,500 promptly. He made liberal provisions for his relatives and friends and their destitute families. Whenever Isvar Chunder went to his native village from Calcutta, he took with him about Rs. 500 worth of clothes for free distribution. He established a charitable dispensary in his own village and maintained it for a long time. He gave a donation of Rs. 1,000 for the erection of the Hall of the Indian Association. The Hindu Family Annuity Fund, one of the most important institutions in Bengal, was organized through his efforts. In 1865, a terrible famine broke out in Bengal, and Isvar Chunder was chiefly instrumental in prevailing upon Government to open numerous relief works. Several homes of relief were opened at his cost. In 1869, malarious fever made its appearance in Burdwan, and hundreds of persons lost their lives for want of proper treatment. Isvar Chunder Vidyasagar at once proceeded to Burdwan, and set up a charitable dispensary in his own lodgings in the town. Isvar Chunder had great faith in homœopathy.

He betook himself to the study of it, and spent annually about Rs. 200 in buying homœopathic books and medicines for free distribution.

In 1865, Miss Mary Carpenter paid a visit to Calcutta, and Isvar Chunder Vidyasagar was requested by the then Director of Public Instruction to take her to some of the Girls' Schools at the place. Accordingly, he took Miss Carpenter to some of the schools, but while returning home from one of the visits his carriage was accidentally overturned, and he was thrown into the street senseless. He was carefully removed home and placed under treatment. He recovered from the accident and lived for over twenty-five years, but he never regained his former health. He made Karmatar, in the Sonthal Purgannahs, his permanent abode, and resolved to spend there the remaining years of his life. In December, 1890, however, his health completely broke down. He then proceeded to Chandernagore and lived there for some months. Eventually, he left Chandernagore for Calcutta, where he grew worse, and died on the 29th July, 1891.

Isvar Chunder's honesty was exceptional. A few years before his death he found, on examining his personal accounts, that he had a very large balance in hand over and above the surplus left out of his own receipts. He suspected that he must have misappropriated some Government money while employed as Inspector of Schools. He, therefore, wrote at once to the Accountant-General asking him to accept the money on behalf of Government. The Accountant-General could not discover how the money was due to Government. Nevertheless, Isvar Chunder sent the money to him and thus relieved his conscience.

His honesty, his plain-spokenness, his sturdy independence, his boundless sympathy, his simplicity and his modest behaviour made Isvar Chunder Vidyasagar one of the most popular of men in all Bengal. He was pre-eminently a man of action. He was remarkable for the noble example of self-sacrifice and moral courage which he set to his countrymen. He cared neither for

popular applause nor for popular hatred. Neither the threat of excommunication nor persecution turned him away from his duty. "Vidyasagar was, to all intents and purposes," writes his biographer, Mr. Sricharan Chakravarti, "all that a man of genuine feeling, wide sympathy, benevolent nature, catholic spirit, true independence, wonderful self-reliance, acute understanding and strong common sense ought to be. He was the hardest yet the tenderest, the severest yet the most merciful, the most intellectual yet the most deeply emotional and the most widely charitable man of his times in this country. He combined in him the Eastern with the Western culture, deep learning with practical work, lofty intellect with noble heart, tenderness with firmness, intensity with width, and a rare combination it indeed was."

Isvar Chunder received a certificate of honor at the Durbar held in Calcutta on the 1st January, 1887, and on 1st January, 1890, he was made a Companion of the Order of the Indian Empire.





KANATH MITTER.



DWARKANATH MITTER.

DWARKANATH MITTER was born in 1833, in the village of Angunisi, in the District of Hughli, in Bengal. His father was a Law Agent practising in the Hughli Courts. Dwarkanath commenced his study, as usual with all boys, in the village school. He joined the Hughli Branch School in his seventh year. In 1846 he entered the second class in the Collegiate School. His college career was brilliant. In 1847 he won a Junior scholarship of eight Rupees a month, and in 1849 he obtained "Rani Katayaoni's scholarship" of eighteen Rupees. In 1850 he stood first in the list of successful candidates for one of the Senior scholarships. In 1851 he passed his examination as first from all colleges and obtained a stipend of forty Rupees a month. In the next year, he was promoted to the first class of the College Department, and in 1853 he carried off a gold medal for the best English essay. In 1854 he won two gold medals. Dwarkanath was fond of history in his school days. Among poets, he admired Shelley and Burns. He was also a proficient in mathematics. The readiness with which he solved problems made his tutor say, "you are the only native I have known who has originality." Soon after the close of his College career Dwarkanath had the misfortune to lose his father, and he was compelled to provide for the wants of his family. But his aversion to Government service was so great that in spite of his

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poverty he resolved to continue his law studies and take up the legal profession. His poverty, however, soon made him change his mind. The post of a clerk on Rs. 120 a month, in the office of the Junior Magistrate of Police, at Calcutta, became vacant, and was offered to Dwarkanath; and he readily accepted it. But he did not continue long in that office. He went back to his law studies, obtained his diploma, and joined the Bar in 1857.

Dwarkanath laboured hard to become a successful practitioner. The most brilliant lawyer is very often compelled to remain obscure for want of opportunities for distinction. Dwarkanath was more lucky. About six months after his enrolment, he was retained as junior in an important case. The senior counsel was absent in a different Court when the case was taken up. Here was Dwarkanath's opportunity. He argued the case so ably that he produced a very favourable impression on the minds of the Judges. His reputation was made. One of the leading European members of the Bar, referring to Dwarkanath's early career as lawyer, says, "When engaged in the forensic arena, whether Dwarkanath was with me or against me, I well remember how his zeal, his conspicuous ability and honest pleading challenged the admiration of all and specially my own admiration. Those years of advocacy were his initiation to the position which he at last attained." With the opening of the Bengal High Court, in 1862, he attained a position still higher than he had yet reached at the Bar. The only two Indian practitioners who had won a higher reputation than himself had been removed from the scene of their labours, one by death and the other by his elevation to the Bench. Dwarkanath at once became the leader of the native Bar, and his professional assistance was freely sought by all classes of people. As an Advocate he was fearless, independent, and always ready to support the cause of the poor, even without payment. In the memorable Rent case of 1865, in which some European Planters and Zemindars were pitted against the ryots of Bengal, he took the side of the latter, and won the case after day

of argument before a Bench of fifteen judges. "Day after day," wrote a contemporary recorder of events, "day after day, he rose at 11 o'clock a.m., and continued on his legs till 5, and sometimes 6 p.m., though exhausted in physical power, still unexhausted in arguments and resources. In that case he was opposed to the leading mind of the Court, and, as a matter of course, exposed to the brisk fire of interrogations of the Chief Justice, but it was a pleasure to witness the skill and ability with which young Norval fenced with the veteran." The admirable manner in which he acquitted himself in this case paved the way to his appointment as Government Pleader. His next step was to the High Court Bench.

Justice Shumubnath Pundit, the first Indian Judge who actually sat on the Bengal High Court Bench, died on the 6th June, 1867, and the place was at once offered to Dwarkanath. He was but thirty-three years old at the time. He remained as Judge for six years. Sir Barnes Peacock, the then Chief Justice, attached the highest value to his colleague's judgments, and whenever he happened to differ from him he did so with great diffidence. As a judge he put down chicanery and similar offences with a high hand. This made him unpopular with a particular section of the people, and his character was virulently attacked in the columns of an Anglo-Indian newspaper. He, of course, took no notice of it. But Sir Barnes Peacock deemed it his duty to shield him from such attacks, and on one occasion he delivered himself thus from the Bench:—"I knew him before he was raised to the Bench. I have sat with him as a colleague, and I believe that I have as good an opportunity as any one of forming a just estimate of his character. Though now speaking in his presence, I may be permitted to say that he is a man of ability and learning, very unassuming, yet high-minded, of a gentle, kind and amiable disposition, independent and always ready to maintain an opinion so long as he conceived it to be right, and equally ready to abandon it if convinced it is wrong."

During his leisure hours, Dwarkanath prosecuted vigorously the study of French and Latin. In the course of a year he picked up sufficient French to read Comte's works in the original. His library contained no less than a thousand volumes of well-selected French works. He translated the Analytical Geometry of Comte into English and published it in *Mookerjee's Magazine*. The study of Comte made a deep impression on the mind of the youthful judge, and he kept up a lively correspondence on the subject of Comte's philosophy with Richard Congreve and other Positivists. Dwarkanath Mitter was also deeply interested in the work of the Calcutta University as a Fellow.

Dwarkanath had an attack of cholera in April, 1868, but luckily it did not prove fatal. In 1872, he was confined to bed for some time with an attack of Dengue Fever. Though he got well, the disease left some traces behind. In November, 1873, it was suddenly discovered that he was suffering from cancer of the throat. He looked after his work for some time in January, 1874, but he was not able to continue long. His sufferings made him despair of life, and he returned to his own native village anxious to end his last days there. He died on the 25th February, 1874, in his fortieth year. The day previous to his death he had his favourite passages from "Queen Mab" read to him, and after the reading was over he took the book and wrote in red pencil, in his own hand, against the passages read, "Live For Others."

As a judge, Dwarkanath Mitter acquitted himself very creditably, and enhanced the reputation of his countrymen for judicial acumen and skill. One of his colleagues on the Bench, referring to his death, said, "His extensive acquirements, varied learning, and rapid perception, his keen discrimination, his retentive memory, his clear good sense and his instinctive love of justice, all made him a most valuable colleague, and one with whom it was a real pleasure to share the labours of the Bench. Amongst his more brilliant, though less important, qualities was his surprising command of the English language; the readiness,

precision and force with which he used that language are not common even among those who speak it as their mother tongue, and were the theme of constant admiration." He commanded the highest respect at the Bar. The mouth-piece of the European Bar, addressing the Court on the occasion of his death, said, "No judge inspired us with more confidence for high intellect, for none had we a higher respect, and there are few indeed, if any, who, we felt more certain, would take the most accurate and, at the same time, widest view of every question that was placed before him for decision." As a judge, Dwarkanath was also fearless in exposing and reprobating the abuses and caprices of power. It was he who first unmasked the evils of personal Government in a notorious case known as the Malda case, regardless of the displeasure of the then Lieutenant-Governor of Bengal, Sir George Campbell. The remarks made by him in that case touched the *amour propre* of the Civil Service, and Sir George Campbell, as the head of that service, took offence at them, but Dwarkanath was not the man to shirk his duty on that account.

In private life Dwarkanath is known to have been very meek and sincere to his friends. He was unostentatious in his manners, and was of a very liberal disposition. He knew no pride or vanity. Before he entered the bar, Dwarkanath had married the daughter of a respectable gentleman of Haripal. He had two children by her. In 1871, Dwarkanath lost his first wife, and he married another in the space of a year.

He was a voracious reader, and had a retentive memory. Once, having gone through an entire set of *Alison's Europe* in a fortnight, he asked a friend to examine him upon their contents. He not only answered every question, but reproduced whole sentences from the work. He was a great admirer of Napoleon Buonaparte, and had his picture hung up in his room. His manners had little of artificial polish. His somewhat rough exterior covered a truly good heart. Hurish Chunder Mukerjee was one of his earliest and most intimate friends. His early death,

in 1861, affected Dwarkanath considerably. While practising as an advocate, Dwarkanath had a curious habit of seizing a pen and twisting it with both hands as he argued a case. The vehemence of his arguments rested on the force with which he twisted his pen. The moment the last piece of the broken pen dropped from his hands, he would lose the thread of his arguments. To guard against this contingency, one of his clerks always stood behind him with a good stock of quill pens, and the moment a pen dropped from his master's hands another was slipped in.





RAM GOPAL GHOSE.

RAM GOPAL GHOSE was the son of Gobind Chunder Ghose, a petty shop-keeper. He was born in October, 1815, in Calcutta. Ram Gopal received his early education at the Hare Preparatory School and joined the Hindu College in 1824, when he was about nine years of age. His school fee was at least partly paid by one, Mr. Rogers, an European partner of the firm of Messrs Hamilton & Co. Ram Gopal was one of the most promising boys in the school, and David Hare, the philanthropist, made him a free student. In his fourteenth year, Ram Gopal was promoted to the second class of the College of which one, Mr. Halifax, was the teacher. About this time, Henry Louis Vivian Derozio, the great educationist of Bengal, was appointed a teacher in the College, and under his guidance Ram Gopal laid the foundation of that solid learning and ability of which he made the best possible use in after life. Ram Gopal studied under Derozio, Locke's and Stewart's philosophy, Russell's "Modern Europe," Shakespeare's plays and the elements of natural philosophy.

In 1832 a Jewish merchant, Mr. Joseph by name, applied to Mr. Anderson, of the firm of Messrs. Colvin & Co., for a young intelligent Indian as his clerk. Mr. Anderson requested Mr. David Hare to choose a boy, and the latter's choice fell upon Ram Gopal. Ram Gopal was entertained as a clerk on Rs. 40 *per mensem* under Mr. Joseph, and within a short time he was able to master

the routine duties of the office. Sometime after Ram Gopal was entertained, one, J. S. Kelsall, joined Joseph as a partner, and Ram Gopal was appointed Banian or Dubash. The firm was managed for a short time by Ram Gopal, but a separation was effected between the two partners, and a new firm was started by Messrs. Kelsall and Ram Gopal Ghose under the style of Messrs. Kelsall, Ghose & Co. Ram Gopal amassed a large fortune, and retired from the firm in 1846, owing to some misunderstanding between him and Mr. Kelsall. In the same year, he opened a firm in his own name, styled R. G. Ghose & Co. In establishing this firm he was helped by his old friend Mr. Anderson. He also opened a branch firm at Akyab, which dealt in Arracan and Burmese rice. The secret of his great success as a merchant was due to his sterling honesty and rectitude of conduct. In 1847, there was a great commercial crisis which ruined several common agency houses in Calcutta. Ram Gopal had drawn bills to a large extent on houses in England, and was doubtful whether they would be honoured at maturity. If dishonoured, he would be a ruined man, and his friends, therefore, advised him to make a *benami* of his vast property. But Ram Gopal Ghose said that he would not stoop to defraud his creditors. In 1849, he was offered the second Judgeship of the Calcutta Court of Small Causes, but he was resolved "not to eat the Company's salt."

Ram Gopal Ghose was one of the earliest public agitators in Bengal. He was connected with several literary and political associations, prominent among them being, "The Academic Institution," the "Epistolary Association," and the "Society for the Acquisition of General Knowledge." His mind was always directed to the amelioration of the political condition of his countrymen. He had great faith in political associations, in newspapers and in public agitation in England. He was a constant contributor to a paper called the *Gyānanashūn*. For some time he was the Editor of this paper, and when it ceased to exist, he started another called the *Spectator*. The *Spectator* went through its

period of short-lived existence, and gave place to a new paper called the *Durpan*, and the *Durpan* also easily found an untimely grave. But Ram Gopal Ghose was never discouraged. In 1842 we find him speculating upon reviving the extinct *Durpan*, and starting a monthly magazine. Writing to a friend, he says :—

“ Unless we can secure an intelligent young man to devote all his time, which would perhaps cost us Rs. 100, we cannot venture to take up two papers. And in my humble opinion they are both, under present circumstances, equally necessary. The magazine is to keep up a spirit of enquiry amongst the educated natives, to revive their dying institutions, such as the Library, the Society for A. G. K. (acquirement of general knowledge), to arouse them from their lethargic state, to discuss such subjects as Female Education, and the re-marriage of Hindoo widows, &c. It is in short, to be our *peculiar organ*. The *Durpan*, on the other hand, is for the native community in general, to be easy and simple in its style, not to run into any lengthened discussion of any subject—to avoid abstract questions, to be extremely cautious of awaking the prejudices of the orthodox, to give items of news likely to be interesting to the native community, and gradually to extend their information, quietly to purge them of their prejudices, and open their minds to the enlightenment of knowledge and civilization. It should make the extinct *Durpan* its model.”

Ram Gopal was also anxious to erect a Town Hall in the native quarter in Calcutta, where “ we might hold our meetings, place our libraries, our pictures and our statues.” Last, not least, he exerted his best to carry on an agitation in England so as to arouse the attention of the English public to Indian matters. With this object he entered into correspondence with one, Mr. Adam, in England. Ram Gopal Ghose felt convinced that “ petitions and public meetings do not produce their desired effect, only because it is known to be the doing of a few English agitators, but when they (the English people) will see that the natives themselves are at work, seeking to be relieved from the

grievances under which they labour, depend upon it the attention of the British public, and consequently of Parliament, will be awakened in such a manner that the reaction of the Local Government will be irresistible." Ram Gopal Ghose collected and supplied information on a variety of subjects to Mr. Adam, and the following are a few :—" The real state of the Police, and the means of improving it, the Abkari system, its uses and abuses, the causes of the absence of a spirit of enterprise in Bengal, and the means of reviving them. Is population increasing or diminishing, and what are the causes operating to produce either effect? Is wealth increasing or decreasing? Are the comforts of the great body of the people increasing or diminishing, and what are the causes? Is the morality of the great body of the people improving or deteriorating in towns and in the country, amongst the Hindoos and the Mahomedans, and how far do the policy and measures of Government and the character and the institutions of the people contribute to the improvement or deterioration? What are the real effects of Missionary labours, and in what light are they regarded by the people?"

Ram Gopal Ghose was a recognised leader of the native community. He was the life and soul of all public movements, at the time. In 1841, a public meeting was held to perpetuate the memory of David Hare. The idea of erecting a statue in honor of the Bengal philanthropist was not liked by the aristocracy of Bengal; but Ram Gopal was determined to put the idea into execution. He issued a sort of manifesto calling upon all friends and pupils of David Hare to part with one month's salary; and as a result of it, he succeeded in collecting a large fund, to which he himself contributed handsomely. In 1847, another public meeting was held to consider the propriety of voting an address to Lord Hardinge, and to raise a memorial in his honor. The European audience present were not disposed to do anything in honor of Lord Hardinge, beyond voting him an address; but the native community had special reason to be

thankful to him, and, with the assistance of Krishna Mohan Bannerji, Ram Gopal Ghose succeeded in getting the address, which was a formal one, altered, and carried an amendment for the erection of a statue. Ram Gopal was made one of the Secretaries to the Memorial Committee.

In 1849, four draft Acts, namely: (1) an Act for abolishing exemption from the Jurisdiction of the East India Company's Criminal Courts, (2) an Act declaring the law as to the privilege of Her Majesty's European subjects, (3) an Act for trial by jury, and (4) an Act for the protection of Judicial Officers, were published in the *Government of India Gazette* for general information. These Acts were condemned by the European community as the "Black Acts," and they held a public meeting to memorialize Government against their enforcement. Ram Gopal Ghose, however, took the opposite view, and wrote a pamphlet in support of the Acts. This greatly incensed the European community, and in 1850 Ram Gopal Ghose was removed from the Vice-Presidentship of the Agri-Horticultural Society of Calcutta by its European members. The action of the Society was condemned by the *Friend of India*, and among those who resigned their membership on this account was Mr. (afterwards Sir) Cecil Beadon. At a public meeting of the native inhabitants of Calcutta, held in 1853, to consider the question of the renewal of the Charter that year, Ram Gopal made a brilliant speech, in which he severely criticized Sir Frederick Halliday's evidence before the Indian Committee of Enquiry, appointed in 1852 by the British House of Commons. He also took a leading part in the meeting held in 1858, to vote a loyal address to Her Majesty the Queen.

He took the greatest interest in education. He wrote several valuable minutes showing the defects of the principal educational institutions. When the Bethune School for Girls was first opened, and nobody had the courage to send their girls to it, Ram

Gopal boldly sent his daughter to the institution. He also took a deep interest in the widow-marriage movement. No man can become a successful agitator without at the same time being a good public speaker. Ram Gopal Ghose has delivered not a few memorable speeches. He won many a victory on public platforms, and he was known as the "Indian Demosthenes." His speech on the Charter Act was spoken of by the *Times* as "a masterpiece of oratory," and the *Indian Field* observed, with reference to his remarkable speech on the occasion of the Queen's Proclamation, that if he were an Englishman he would have been knighted.

Ram Gopal Ghose was in every sense a public man. There was hardly any institution, educational, commercial, or political in his time with which he was not prominently connected. He was a member of the Bengal Chamber of Commerce, a Fellow of the Calcutta University, and President of the Bengal British Indian Society. In 1861, he was nominated a member of the Bengal Legislative Council, but owing to failing health, he was not able to prove very serviceable to his countrymen. He died on the 25th January, 1868.





HURISH CHUNDER MUKERJI.

HURISH CHUNDER MUKERJI was born in 1824, in Bhowanipur, near Calcutta. He belonged to a high caste Kulin Brahmin family in poor circumstances. He was the younger of the two sons of his father, Ram Dhun Mukerji, by his third wife, Rukhini Dabee. Hurish Chunder was brought up in the house of his maternal uncles. At the age of five he joined the village school, where he picked up his mother tongue ; and at the age of seven he began to learn the English alphabet with his brother. He was next admitted as a charity boy in the Union School, where he continued his studies for six years. At the age of fourteen he had to leave school in search of employment, and for want of anything better, he had to earn his bread by writing petitions, bills and letters. One day he found that he not a grain of rice in his house for a simple dinner, and he thought of mortgaging a brass plate to buy his fare. But in the very nick of time a Zemindar's Agent went to him for the translation of a document, and Hurish Chunder had the satisfaction of earning Rs. 2. He had not to lead such a precarious life very long. He obtained employment as a writer of bills on Rs. 10 *per mensem* in the firm of Tulloch & Company. After some time, he asked for increase of pay, which was refused, and he immediately resigned his appointment. In 1848, a vacancy occurred in the Military Auditor General's Office. The place was thrown open to competition and Hurish Chunder succeeded in securing it. He began with a starting salary of Rs. 25. His intelligence and extraordinary

business capacity recommended him to his official superiors, and they helped in raising him from the humble post of a clerk to that of Assistant Military Auditor, on a salary of Rs. 400 a month.

Hurish Chunder was a great lover of books. When employed as a clerk on Rs. 10 he used to read books by borrowing them; and when his prospects in life improved, he became a subscriber to the Calcutta Public Library. After office hours, he used to go to this library and spend two or three hours in reading. He was particularly fond of reading old magazines and reviews, and he is reported to have read seventy-five old volumes of the *Edinburgh Review* three or four times over. He was also desirous of hearing public lectures. He used to walk from Bhowanipur to Calcutta, a distance of about four miles, to hear the lectures of Dr. Duff. In 1852, when he became a member of the British Indian Association, he read all the Regulation Laws in order to be able to carry on discussions on that subject with other members. Early in life Hurish Chunder became a contributor to newspapers. He began by writing to the *Hindu Intelligencer*, conducted by one Kashi Prosad Ghose, and to the *Englishman*. He acquired such a command of English that in 1853, when the leading citizens of Calcutta wished to draw up a petition protesting against the renewal of the Charter of the East India Company, he was entrusted with the task. In the same year, three brothers, Srinath Ghose, Girish Chunder Ghose and Khetna Chunder Ghose, started a newspaper called the *Hindu Patriot*, which was issued under their joint editorship, at a press in the Bara Bazar, owned by Madhu Sudan Roy. They were assisted by Hurish Chunder Mukerji. The Ghose brothers gradually neglected their work, and the entire task of editing the paper fell on Hurish Chunder Mukerji. In 1854, the press at which the *Patriot* was printed was sold, and it had to be printed for some time in another press in Bhowanipur. Hurish Chunder had by this time obtained complete possession of the paper, and he found he could not go

on publishing it without a press of his own. He, therefore, bought a press and called it the *Hindu Patriot Press*. His brother, Haran Chunder Mukerji, was made Manager and ostensible proprietor of it.

Under the editorship of Hurish Chunder Mukerji, the *Hindu Patriot* showed signs of improvement, and came to be appreciated by the Indian public. He edited it with considerable ability and independence. In 1856, the widow-marriage question was the chief topic of discussion in Bengal, and he threw himself on the side of reform. The annexation policy of Lord Dalhousie came in for a good deal of adverse criticism from his pen. In 1857, the year of the Mutiny, Hurish Chunder was able to render very great service to his countrymen. He defended strenuously the policy of Lord Canning, and played the part of peace-maker between the native soldiers and the Government. The Anglo-Indian press and the European community counselled the Viceroy to dispossess all landowning classes of their lands and make them over to Europeans and avenge in other ways the organizers of the bloody rebellion. But Lord Canning, nicknamed "Clemency Canning," stood all unmoved, and to no small extent did Hurish Chunder Mukerji contribute to that firm determination, by writing, week after week, a series of articles interpreting the true relation of the ruled with the rulers. Hurish Chunder rendered even greater service to his countrymen in 1860. In that year came about the great Indigo crisis. Early in the century the European Planters settled in large numbers in Lower Bengal, and interested themselves in the manufacture of indigo. The large capital they had spent in Lower Bengal was instrumental in opening up the country and in improving the prospects of the peasantry. But the prosperity of the land was coupled with the oppression of the ryots by the planters, and as even the trodden worm turns, the ryots, whose patience was exhausted by long years of ill-treatment, rose against the planters, and refused to cultivate their lands with indigo, or enter into any contract with

the planters. Such a combination among the ryots ruined the planters, and the latter sought means of revenge. They had recourse to coercive measures. The planters and the ryots often came into collision, and there ensued a struggle which has become historical in Bengal. In this struggle Hurish Chunder Mukerji boldly stood by the side of the ryots, and exposed the oppression and high-handedness of the Planters in the columns of the *Patriot*. His strong advocacy of the cause led to the appointment of a Commission to enquire into the grievances of the people. Hurish Chunder was one of the most important witnesses examined before the Commission, and he gave valuable evidence in support of the position he had always maintained. During the crisis he not only drafted petitions and memorials for the ryots, but even fed, clothed and protected them. His house at Bhowanipur became an asylum for them, and his beneficent acts became the burden of a popular song among the ryots. In 1860, the Indigo planters instituted civil and criminal suits against him and immediately after his sudden death, on the 16th June, 1861, they succeeded in obtaining a decree. His house was accordingly attached and auctioned. His relatives were thus left penniless in the world.

Hurish Chunder lived and died a poor man. Though the *Patriot* increased in circulation, and rose in public estimation under his editorship, its publication made a deep inroad into his purse. It is singular that though Hurish Chunder Mukerji was a Government servant, he was permitted to be an editor of a paper. The fact was well known, and he was even encouraged in his journalistic work by his superiors in office, though, in his examination before the Indigo Commission, he evaded a direct answer to the question, whether he was the editor of the *Hindu Patriot*, by replying, "I do not hold myself the responsible editor of the paper, but I have sufficient influence with the proprietor to make him adopt any tone of policy I deem fit." Subsequently, however, he admitted that all letters addressed to the editor were received and opened by him.

Hurish Chunder Mukerji was the first native journalist of any note in India. He was also the first to address a petition to the Secretary of State for India on the Civil Service question urging the necessity of holding simultaneous examinations both in India and in England. He contended that it was impossible for Hindu students to leave their homes for a distant land for the purpose of appearing for the examination. At the memorial meeting held in his honor on the 12th July, 1861, Ram Gopal Ghose referred to him and his work in these words:—"As the editor of the *Hindu Patriot* he rendered invaluable service to the cause of native amelioration and advancement. When that paper was first started, a great question came under discussion, namely, the Charter Act. In the elucidation of that measure he took an active and prominent part. Subsequently, when the Mutiny broke out, the *Patriot* proved at once a source of strength both to the country and to the State. They were all aware, and they could not shut their eyes to the fact, that that enormous evil had created a great antagonistic feeling between the two nations. He would say as little as possible on that irritating subject, but he could not help saying that here their friend stemmed the tide with a bold front, and at the same time endeavoured in every possible way to promote allegiance to the Crown throughout the land. He admired the singleness of purpose to which he was devoted—a singleness which he believed was deep seated and unwavering. . . All his time was taken up in writing petitions and calling upon his wealthy friends to advocate the cause of the poor. That was a bright trait in his character." The British Indian Association placed on record its deep sense of the loss it had sustained by Hurish Chunder's death, and acknowledged that "his earnestness, zeal and devotion to the interests of this society entitle his memory to the lasting gratitude of its members." His successor in the editorial chair, at the office of the *Patriot*, acknowledged his services in these handsome terms:—"Firm though respectful, strong though decent, generous at all times, sometimes a partizan, though scarcely ever insincere, with wit

forgiving and bold and original without ostentation, the leader of the *Hindu Patriot* presented a spectacle never before observed east of the Ural mountains and weaned his countrymen from mere enervating poetry to politics and truth, and exacted for them respect from Europeans."

Hurish Chunder's death was all the more deeply mourned owing to his youth. He was only thirty-six at the time of his death.





KRISTO DAS PAL.



KRISTO DAS PAL.

KRISTO DAS PAL was born in the year 1838. His father, Isvar Chunder Pal, was a man in poor circumstances. Kristo Das commenced his education in Bengali, at the Oriental Seminary, which was then known as Gour Mohan Addy's School. He obtained a silver medal for proficiency in Bengali. In 1848, he joined the English section of the Seminary and left it in 1853. After leaving school, he read privately for a time with the Rev. Mr. Milne, a minister of the Free Church of Scotland. He then became a member of the "Calcutta Literary Free Debating Club," where he had the advantage of hearing the lectures of Rev. Mr. Morgan. In 1854, he joined the Hindu Metropolitan College, which was established by Rajender Dutt, and continued his studies there for three years. Even as a school boy, Kristo Das Pal took a keen interest in politics. His essays and speeches were considered remarkable for a boy of his age. When he differed in opinion from his elders, he boldly gave expression to it, and on one occasion, in 1856, he ventured to criticise even Dr. Duff. At this time there was one, Mr. George Thompson, in Bengal, who made stirring speeches on political subjects, and was remarkable for his powers of public speaking. Kristo Das requested Mr. Thompson to preside at a meeting of his association, but the latter said that it was hardly worth his while to lecture to a Literary Society, and that he cared to speak only on politics, and flourishing a copy of the *Hindu Patriot*, he added that only one Indian understood politics in India, and that

was the editor of the *Patriot*, Hurish Chunder Mukerji. From that day Kristo Das resolved to emulate Hurish Chunder Mukerji. He read the *Patriot* regularly, though he was too poor to become a subscriber, by borrowing it from the Secretary to the "Free Debating Club." He read other newspapers as well, such as the *Morning Chronicle*, and the *Citizen*, and began to contribute to them. He then made bold to write to the *Hindu Patriot*, and his joy knew no bounds when his contribution was accepted.

On leaving College, Kristo Das obtained employment as Translator in the Court of the District Judge of Twenty-four Perganas. After a few days' service he was dismissed as Mr. Latour, the District Judge, found him incompetent. Subsequently, Sir William Grey offered him an appointment, but Kristo Das declined the offer. A voracious reader of newspapers and books as Kristo Das was, his poverty had well-nigh smothered his ambition for literary distinction. The Club to which he belonged at the time exempted him from the payment of monthly fee. One of his friends who knew him then describes him as remaining on a worn-out mat, in the outer apartment of a tiled hut in an obscure lane, where the rays of the sun peeped through the crevices of the roof, and poring over his books or writing articles for the Press. Poor as he was he had a high ambition. In 1857, he started the *Calcutta Monthly Magazine* jointly with a few friends, but it lived only for about six months. He then contributed regularly to the *Morning Chronicle*, the *Citizen*, *Phoenix*, and *Harkara*, and occasionally to the *Englishman*. When the *Central Star* was started at Cawnpore, Kristo Das became its Calcutta correspondent. He was next entertained on the staff of the *Hindu Intelligencer*. He also wrote a series of articles to the *Hindu Patriot* on the Indian Mutiny, which made Hurish Chunder Mukerji think that Kristo Das Pal "would be able to do much for his country, if God spared him." He wrote several pamphlets on such subjects as "Young Bengal Vindicated," "The Mutinies

and the People," and "Indigo Cultivation." The first paper was read at an anniversary meeting in commemoration of David Hare, and it was printed and published at the expense of Hurro Chunder Ghose, a Judge of the Calcutta Small Cause Court, to whom it was dedicated. The essay attracted much attention, and was severely criticised by Mr. Meredith Townsend, in the *Friend of India*, in an article entitled "Vanitas Vanitatum." The Calcutta public was surprised, when it was subsequently announced in the *Calcutta Literary Gazette* that the author of the essay was only a schoolboy. In 1860, Hurish Chunder Mukerji, the editor of the *Hindu Patriot*, died, and in the following year the paper, after it had changed hands several times, was handed over to Kristo Das Pal. Under the editorship of Kristo Das, the *Patriot* assumed an importance which has seldom been attained by any newspaper in Bengal edited by a native of the country before or since. On Hurish Chunder Mukerji's death Kristo Das became Assistant Secretary to the British Indian Association. In 1879 he was made Secretary. As editor of the leading native newspaper of the day, and as Secretary to the most important political association in Bengal, Kristo Das rose rapidly in public estimation. He was appointed a Municipal Commissioner, and a Justice of the Peace in 1863. In 1872, he was nominated a member of the Legislative Council of Bengal. The title of "Rai Bahadur" was conferred on him at the Imperial Assemblage, on the 1st January, 1877. In the following year, he was made a Companion of the Order of the Indian Empire. In 1883, he was elected by the British Indian Association as its representative in the Viceregal Legislative Council, with the approval of the Viceroy. He was also a Fellow of the Calcutta University. In all these different capacities Kristo Das Pal laboured hard to earn distinction. He died on the 24th July, 1884, after a lingering illness.

As a journalist, though he was known for the moderation of his views, and the sobriety of his criticisms, he came more than

once into conflict with the authorities. In 1866, Sir Cecil Beadon, the then Lieutenant-Governor of Bengal, replied publicly to certain remarks made in the *Hindu Patriot* about famine; and in 1874, Sir George Campbell recorded in a minute that the *Hindu Patriot* was a paper which cherished "ill-will towards Government," to which, of course, Kristo Das sent a suitable reply. Latterly, however, the paper was looked upon with great favour by the authorities, and they referred to it always to ascertain native opinion. He edited the paper with conspicuous ability for twenty-three years. His career as a journalist was thus described in a public speech by Mr. Ilbert, who was a member of the Viceroy's Council:—"Succeeding, at the age of some of the graduates of to-day, to the management of some of the oldest organs of public opinion in this country, by the readiness and versatility of his pen, by the patient industry which he displayed in mastering the details of the subjects with which he undertook to deal, by the fairness, breadth, and moderation of his utterances, he gradually and steadily advanced its reputation during his twenty-three years of editorship, and raised it from a nearly moribund condition to the first place among native Indian journals."

As a writer, it was said of Kristo Das Pal that no native of his generation possessed such a wide command of idiomatic English. Writing in *Concord*, in 1887, Mr. G. A. Stacks, editor of the *Calcutta Review*, observed, "The old race of native writers, who were masters of pure, polished and idiomatic English, appears to have died out with Kristo Das Pal." As a speaker he was known to be one of the most skilful debators of his time. According to the author of "Pillars of the Empire," "his speeches show no trace of that looseness of thought or style which so often characterize even the best efforts of natives who express themselves in English. On the contrary, they are just as compact and logical as any which we might expect from a practised orator addressing Mr. Speaker." According to the

Englishman, "as a speaker he stood far ahead of any of his countrymen, and his utterances were in many respects superior even to those of his colleagues whose mother-tongue was English, and whose training had been entirely British." The *Saturday Review* wrote: "Kristo Das Babu reasons, debates, and delivers himself very much like an intelligent Englishman. We may go farther and say that this gentleman has bettered his instructors, and many a *Topeeewala* would be glad if, on a platform or board, he could display the same fluency of diction, command of argument, versatility and fecundity of resource." Mr. H. L. Harrison, speaking at the public meeting held on January 10th, 1883, referred in the following terms to Kristo Das Pal's speeches:—"Often, after being fascinated by his marvellous fluency, in a tongue which might be called a foreign tongue to him were it not a tongue over which he possessed such a perfect command, I say, while admiring his marvellous fluency and powers of declamation, I have found it my duty afterwards, no less than my pleasure, to read again the speeches which he had delivered, and to admire and study the wonderful skill, the art of concealing the art by which he would lead up his hearers, step by step, to the very points which he was prepared to make, by which he would succeed in imbuing his hearers with the enthusiasm which he himself felt on the questions regarding which he was enthusiastic; and lastly, to admire that faculty which he possessed—without which no one can claim to be a real orator—I mean that faculty of seizing such opportunities as circumstances might present, to divine, as if by a kind of inspiration, the sentiments to those whom he was addressing, and of seizing the precise moment of saying the precise word which would fan the enthusiasm of those he was addressing into a flame."

The death of Kristo Das Pal was universally regretted. Lord Ripon, speaking at a meeting of the Legislative Council, soon after his death, said, "his intellectual attainments were of a high order, his rhetorical gifts were acknowledged by all who

heard him, and were enhanced, when addressing this Council, by his thorough mastery over the English language." Mr. Ilbert, as Vice-Chancellor of the Calcutta University, referred to Kristo Das Pal as a "great orator and a great journalist, a man who would have made his mark in any country and at any time." Sir Steuart Bayley was struck with three principal qualities in his character—the admirable balance of his judgment, his thorough sincerity and his unfailing temper. In his "Men and Events of my Time in India," Sir Richard Temple refers to Kristo Das Pal in these words :—"Among the Native members [of the Bengal Legislative Council] the most useful in my time was Kristo Das Pal, and if there was such a thing as the functions of a legitimate opposition, they were ordinarily exercised by him. The proceedings being conducted in English, he was a good speaker, with a very correct pronunciation, and more fluency than most Englishmen; as a debater, too, he was ready and acute. He was, on the whole, next after Sir Madava Rao, the best-informed Indian whom I have ever known; his assistance in legislation was really valuable; and in public affairs he had more force of character than any native of Bengal." Mr. James Routledge, writing to the *Kendal Mercury and Times*, said that "no Government could ever buy his eloquence, which was both conspicuous and practical, or direct him in the least from the path marked out by his conviction." Sir Richard Garth, late Chief Justice of the High Court of Calcutta, observed, "To my mind, there was one remarkable trait in this man, the wonderful tact, the patience and the temper which he displayed under the most trying circumstances. However keenly he may have felt, however vigorously or eloquently he may have defended his own position in any matter, he could speak and write on the most burning questions in the Council Chamber, or in his journal, with an amount of good temper, and fairness, and moderation which was an example to all public men."

Kristo Das was not very happy in private life. He lost

two of his children by his first wife, whom he married in 1856, and in 1872 he lost her. He married again in 1874, and by his second wife he had a son who died an infant. He lived a simple life. His wants were few and his habits unaffected. He was of a quiet and sweet disposition. He was a Hindu of Hindus; yet, he was in favour of Hindu social reform, provided it was cautious and peaceful. He was a stout champion of higher education in India, and was strongly opposed to the policy of encouraging primary at the expense of higher education. He was thoroughly honest and independent. He coveted no distinctions, and when they were conferred on him he accepted them with reluctance. In 1877, when the title of "Rai Bahadur" was offered to him, he wrote:—"We are not a little surprised to find our own name among the 'Rai Bahadurs.' If we may be allowed to be light-hearted on such a solemn subject, may we ask what dire offence did we commit for which this punishment was reserved for us? We have no ambition for titular distinctions. We are certainly grateful to the Government for this token of appreciation and approbation of our services, but if we had had a voice in the matter we would have craved the permission of our kind and generous rulers to leave us alone and unadorned, following the footsteps of those honored, illustrious Englishmen, by whose side we are but pigmies, who have preferred to remain without a handle to their names."





RAJENDRA LAL MITRA.

RAJENDRA LAL MITRA belonged to a respectable Sudra family in Bengal. He was born at Soora in 1824. He was the second of the six sons of his father, Janmajay, and he was brought up by his widowed aunt in Calcutta. His aunt would have gladly adopted him, and given him her property, but the law did not permit it. He obtained his education in Bengali under the family teacher. He began his study of English in Khem Bose's School and Govind Bysak's School, two well-known educational institutions of the time in Calcutta. On the death of his aunt, Rajendra Lal became an additional burden upon his father, who did not know what to do with his only promising son. There was but one course open to him, and that was to join some school which would offer him the attraction of a scholarship. The Calcutta Medical College offered scholarships of Rs. 8 *per mensem* to students, and they were exempted from the payment of fees. His choice was made. But he was prevented from carrying it out at once owing to a severe attack of fever from which he suffered. In 1839 he proceeded from Soora to Calcutta, and became a stipendiary student of the Medical College. He made very fair progress in his studies, and in 1841 Dwarkanath Tagore offered to take him to England to complete his education there. But his father would not permit him to go.

While a student of the Medical College, Rajendra Lal one day caused a loss of about Rs. 500 to Government by a thought-

less act. He was engaged in fusing some metals, and he took out a platinum crucible from the laboratory, worth about Rs. 500, and placed it on the fusing vessel. After a few minutes he wanted to test his operation, when to his great surprise he found the crucible had melted away. Trembling with fear, he reported the incident to his professor, Dr. O'Shaughnessy, who, of course, was very angry and gave him a scolding. He did not, however, fine, degrade or suspend him, but under the rules he was obliged to report him to the Secretary to the College. Mr. David Hare happened to be the Secretary at the time. He sent for Rajendra Lal, and as he knew Rajendra, he simply asked him to be careful in the future. Rajendra Lal did not remain long in the Medical College. Certain serious charges of misconduct were brought against some of the students. Rajendra Lal was not one of them, but when an enquiry was held, he refused to betray his fellow students, and he was sent out of the College for some time. Rajendra Lal resolved not to darken the doors of the College again. While at the Medical College he pursued his literary studies under one, Cameron, who had the reputation of being a good English scholar. Rajendra Lal is reported to have acquired that chasteness of expression which surprised even the most fastidious of English critics, from Mr. Cameron.

He next turned his attention to law. He read for the Pleadership examination and appeared for it. He had hopes of success. But it was discovered, before the results were published, that the question papers had been tampered with, and the examination was cancelled. Rajendra Lal was not destined to become a doctor or a lawyer.

He applied himself with diligence to the study of languages. He had a fair knowledge of Persian; but his knowledge of Sanscrit was elementary. He, therefore, devoted himself to a close study of this important language. He made such marvellous progress that even Pandits bore testimony to the depth of his

knowledge. He studied besides Greek and Latin, French and German. He knew Hindi and Urdu as well. But he felt that his studies would not keep his body and soul together unless he sought some means of earning his livelihood. He was anxious to secure employment somewhere, and, in 1846, he succeeded in obtaining the office of Assistant Secretary and Librarian to the Bengal Asiatic Society. He was only twenty-three years old at the time. The Library at his disposal gave him splendid opportunities for improving his knowledge, and he applied himself to study very vigorously. Under the supervision of the Secretaries, he improved his style and composition, and he was able to prepare drafts without extraneous help. He catalogued the Society's books and began to write to the Society's journal. In 1850 he made bold to start an illustrated journal of his own in Bengali, called the *Bibidhartha Sangraha*, which was devoted to science and literature. He continued to publish it for seven years. In 1856, Rajendra Lal was appointed Director of the Wards' Institution. He became in fact the guardian of a large number of minor sons of Zemindars. The institution had to be closed in 1880, as the scheme under which the little Zemindars were educated did not prove a success, and Rajendra Lal had to be pensioned. It must, however, be said to Rajendra Lal's credit, that he discharged the duties of his office with ability and thoroughness. "The difficulties of managing such an institution," wrote Sir Ashley Eden's Government, "are necessarily great, but they were completely overcome, and the general administration reflected the highest credit on the Director of the Institution." Some of the Zemindars, who had since then distinguished themselves in public life, were his pupils, and they acknowledged with gratitude the immense debt they owe to the careful training they received at this institution.

Rajendra Lal devoted himself almost entirely to antiquarian studies, and the result of his assiduous labours was visible on the pages of the *Journal of the Asiatic Society*, the *Calcutta Review*, the

Antiquary and other periodicals. The most important of his works were "Antiquities of Orissa" and "Buddha Gaya." The essays he wrote from time to time were re-published in two volumes under the title of "Indo-Aryans." He was a Justice of the Peace as well as a Municipal Commissioner. In both these capacities he showed considerable independence. He wrote occasionally to the *Hindu Patriot*. On the death of Kristo Das Pal, he became practically the editor of the *Patriot*. He was, however, not equal to the hard work which the paper required of him. He died of paralysis in 1891, aged 67.

The life of Rajendra Lal Mitra affords a brilliant example of the success which always crowns sustained perseverance on the part of an intelligent man. He had a wonderful command of the English language, and a trenchant pen. Sir Richard Temple, in his "Men and Events of my Time," speaks of him as "the most effectively learned Hindu of that day, both as regards English and Oriental classics." He adds, "he felt a justifiable pride in the wondrous achievements of the Hindus of old, and doubtless grieved over their political decadence." In his "Chips from a German Workshop," Professor Max Müller speaks of Rajendra Lal in these terms:—"He is a pandit by profession, but he is at the same time a scholar and a critic in our sense of the word. In his various contributions to the *Journal of the Asiatic Society in Bengal*, he has proved himself completely above the prejudices of his class, freed from the erroneous views on the history and literature of India in which every Brahman is brought up, and thoroughly imbued with those principles of criticism which men like Colebrook, Lassen, and Burnouf have followed in their researches into the literary treasures of his country. His English is remarkably clear and simple, and his arguments would do credit to any Sanskrit scholar in England." In another place in the same book he says, "The indefatigable Rajendra Lal Mitra is rendering most excellent service in the publications of the Asiatic Society at Calcutta, and

he discusses the theories of European Orientalists with all the ease and grace of an English reviewer. These are monuments of extensive and patient research, deep and varied erudition, and just reasoning from accidental or obvious analogies." The list of his works comprises fifty books divided into 128 volumes, extending over no less than 33,089 pages. These volumes consist of papers on the antiquities of India; contributions towards the elucidation of the ancient and mediæval history of Indo-Aryans; miscellaneous essays on Indian antiquarian subjects, published in the *Journal of the Asiatic Society of Bengal*, the *Journal of the Asiatic Society of Great Britain*, the *Translations of the Anthropological Society of London*, the *Journal of the Photographic Society of Bengal*, the *Calcutta Review*, and other magazines; editorials, reviews of Indian works and correspondence published in the *Englishman*, the *Indian Daily News*, the *Statesman*, the *Phoenix*, the *Citizen*, the *Friend of India*, the *Indian Field*, the *Hindu Patriot*, and other newspapers, containing about 2,000 articles; addresses and speeches at public meetings; Sanscrit and Bengali publications and translations from original Sanskrit, and notices of Sanskrit manuscripts. This list shows how rich and varied were his contributions to the literature of his country.

In 1885, he was elected President of the Asiatic Society of Bengal. He was the first native of India to obtain that high honour, and his countrymen rejoiced at this great mark of distinction conferred on Rajendra Lal Mitra. In 1886, Rajendra Lal Mitra took a prominent part in the Second Indian National Congress by presiding at the reception of delegates, and delivering an able and interesting speech. He was also the President of the British Indian Association, which contains as members all the richest land-holders of Bengal, and several men of learning, education, and social influence. This Association has rendered yeomen service to the people of Bengal, and Rajendra Lal contributed in no small degree to its influence and importance. As a result of his profound knowledge and valuable antiquarian

researches, he was made a member of various learned societies. He was an honorary member of the Royal Asiatic Society of Great Britain and Ireland, of the Physical Class of the Imperial Academy of Sciences, Vienna, of the Italian Institute for the Advancement of Knowledge, of the American Oriental Society, of the Asiatic Society of Italy, and of the Bombay Branch of the Royal Asiatic Society. He was a corresponding member of the German Oriental Society, of the Royal Academy of Science, Hungary, and of the Ethnological Society of Berlin. He was a Fellow of the Royal Society of Northern Antiquities, Copenhagen, and of other learned societies. He was honoured by the Calcutta University with the degree of Doctor of Laws. The Honourable Sir Arthur Hobhouse, the Vice-Chancellor of the University, referring to Rajendra Lal, said, "There is no European Society of Oriental Scholars to whom he is not honourably known, and there are many who have been glad to admit him as a member and a colleague. He has thrown light on many a dark corner of the history, antiquities, and language of this country." The Government of India conferred on him the titles of "Companion of the Indian Empire," "Rai Bahadur," and "Raja." At the Belvedere Durbar, in 1877, Sir Ashley Eden, addressing him, said, "You have for many years been entrusted with the education of young Zermindars under the Court of Wards, and many of the young land-holders of Bengal owe you a deep debt of gratitude for the turn which you have given to their tastes for literature. You have acquired a world-wide recognition as a Sanskrit scholar, and as an archæologist, and in recognition of these many merits Government has conferred upon you the title of 'Rai Bahadur.'"

Whenever Rajendra Lal was convinced of a wrong done to his community, he spared no pains to expose it—and expose it with all the vehemence and enthusiasm he could command. As an instance, it may be mentioned that when the indigo planters were oppressing the ryots of Bengal, Rajendra Lal had the bold-

ness to condemn their conduct in very strong language at a public meeting held in Calcutta. The Europeans took offence at it, and at a meeting of the Photographic Society, of which Rajendra Lal happened to be a member, they adopted the following resolution : " In consequence of the language used by Rajendra Lal Mitra, in a speech made by him at the Town Hall, and which he subsequently admitted to have been correctly reported, this Society, feeling highly indignant at the tissue of falsehood contained in the said speech, consider the speaker unworthy the honor of continuing to be a member of the Society, and as the rules make no provision for the expulsion of members, it is resolved that the said Rajendra Lal Mitra be requested to retire from the Society." Major Thullier stated in defence of Rajendra Lal, that Europeans had made use of language to Indians of a grosser description than that used by Rajendra Lal, and that the vituperations of Rajendra Lal were directed only against indigo planters and not Englishmen in Bengal. He was supported by Mr. Hume and a few others; but the majority were of the contrary opinion, and, consequently, Major Thullier himself resigned his connection with the Society.

James Darmesteter, in his "English Studies," while condemning the "Host of the Disclassed" in India, whom the semi-diffusion of a western education has created, admits that "in some rare and chosen few, the fusion of the spirits of India and Europe has produced a mind of singular originality and brilliance." "Of such are," says Darmesteter, "Keshub Chander Sen, the Apostle, the most eloquent religious reformer of our century; and the poor little Toru Dutt, gracious, charming little Hindu muse; and Rajendra Lal Mitra, the scholar; minds of whom any nation might well be proud." But the verdict of the Indian journalist is different. He accords to Rajendra Lal a higher place than Keshub Chunder Sen or even Rammohan Roy. "In the late Rajendra Lal Mitra," wrote the *Indian Spectator*, at the time of his death, "Bengal has lost the best intellect that she has ever produced. Neither Rammohan Roy nor Keshub Chunder Sen,

nor any other Bengali known to fame did possess such a clear, vigorous, all-grasping intellect as Dr. Rajendra Lal. He showed what a Bengali intellect was capable of when developed to a high degree."





KRISHNA MOHAN BANERJI.

KRISHNA MOHAN BANERJI was born in a high caste Brahmin family, in May, 1813, near Thonthonia, in Calcutta. He was the son of Jeebon Krishna Banerji. At five years of age, he was taught the three R's in Bengali. In his seventh year, he was admitted into the Simla *Patasala* belonging to Mr. David Hare. At the age of eleven, he joined the Hindu College, where he learnt both Sanscrit and English. In 1828, he had the misfortune to lose his father, who died of an attack of cholera. In the same year he succeeded in earning one of the Education Committee's scholarships worth Rs. 16 a month. He was offered a teachership in the Delhi College in the following year, but he had to decline it for domestic reasons. He, however, secured a similar place in Hare School, Calcutta, on the 18th November, 1829.

About this time, he came in contact with Mr. Derozio, who was much given to speculations in philosophy and religion. Mr. Derozio played an important part in moulding the character of Young Bengal of the day. He infused a spirit of enthusiasm into the minds of his pupils, and a party of zealous reformers was the result. They wanted to destroy Hinduism root and branch—not merely to reconstruct, but revolutionize it. In 1831, Krishna Mohan undertook to edit a paper called the *Enquirer*, which

contained strong articles on the errors and inconsistencies of Hinduism. His work mainly was one of destruction, and he went for it in right earnest. His open defiance of the Hindu religion naturally raised a veritable hornet's nest about him: he was turned out of his house, and finally cut off from his relatives and Hindu society. The excitement in Bengal consequent on the ostracism of Krishna Mohan was intense, and some who were determined opponents of Hinduism, like himself, were overawed into outward conformity with the tenets of Hinduism. Krishna Mohan came to know and admire Dr. Duff, the prince of Indian Missionaries. He applied himself to the study of the evidence of religion, and gradually felt convinced of the truths of Christianity. Captain Corbyn, of the Royal Navy, also induced him to accept Christianity. It was in the house of this Captain that Krishna Mohan read for three hours, "Horn's Study of Scripture." Colonel Powney and another lay friend went one day with Krishna Mohan to Sagor Island in a steamer. In this short voyage Krishna Mohan suffered from sea sickness, and felt great exhaustion. His European friends availed themselves of the opportunity to impress upon his mind Christian truths, and this incident is said to have expedited his conversion. He was baptised by Dr. Duff in 1832. In 1833 he made a tour through the North-West Provinces. Soon after his return to Bengal in 1835, he rescued his wife, with the aid of the Magistrate of the Twenty-four Pergunnahs, from the custody of her parents. For some time after his conversion to Christianity he served as teacher in the C.M.S. School, in Amherst Street, Calcutta. He then joined the Church of England, and was in 1836 ordained by Bishop Wilson. He was almost immediately put in charge of Christ Church, which is still known as *Kisto Bando's Girja*. He laboured as minister for a good many years, and was instrumental in converting to Christianity several of his countrymen.

In 1852, he was appointed a Junior Professor in Bishop's College. It was here that he laid the foundation of those studies,

the result of which has been given to the world in the shape of numerous books, pamphlets and lectures. In 1858, he retired from the College. He always evinced a deep interest in the affairs of the Calcutta University, of which he was early appointed a Fellow, and took an active part in the deliberations of the Senate. He was for many years appointed an Examiner in Sanskrit and Uriya by the University. In 1876, the Calcutta University conferred on him the honorary degree of LL.D. He was also a prominent member of the Asiatic Society, and of the Calcutta Municipality. There were few movements at the time, social, political or literary, with which he did not identify himself. But he will be chiefly known to posterity as a great scholar and a linguist. He knew ten languages—Bengali, English, Sanskrit, Latin, Greek, Hebrew, Persian, Urdu, Hindi and Uriya. The most important of his writings are “Dialogues on Hindu Philosophy,” and “Aryan Witness.” The “Dialogues” is considered a very serviceable manual for missionaries in India, as it professes to set forth clearly some of the principal features of Hindu philosophy. His second work, which is better known and better appreciated, tries to prove by quotations from the Vedas that there was a faint knowledge or adumbration of revealed truths in the writings of the Indian *Rishis*, and that the *Prajapati* spoken of in the *Vedas* is no other than Jesus Christ. Krishna Mohan died at the old age of 72, on 11th May, 1885.

Krishna Mohan Banerjee was a man of great force of character and of strong individuality. His intellect was of a high order, clear, luminous and practical. Though somewhat cold to strangers he was an agreeable companion; and, owing to his keen perception of the ludicrous, he was often humorous. As a clergyman, he was faithful in the discharge of his duties, and sincerely pious, though his piety had nothing puritanical about it. As a convert to Christianity he was zealous in the defence of the religion which he had embraced, and endeavoured in his writings to recommend it to his countrymen. In his earlier days, in the

height of his neophyte zeal, he was very intolerant, but with the advance of age, and in the maturity of his years, he evinced a praiseworthy tolerance and sympathy. As a citizen and Municipal Commissioner he rendered good service to the City Corporation, and as President of the Indian Association, which he became in his latter days, when he took a deeper interest in political movements, he endeavoured to do what he thought would promote the political and social amelioration of his countrymen. Sir Richard Temple makes the following passing reference to Krishna Mohan Banerji in his "Men and Events of My Time":—"Among the Native Christians, the foremost was the Rev. Krishna Mohan Banerji, a clergyman of the Church of England. Though zealous for the faith, and ready to attack incisively what he regarded as the pseudo-Christianity of the Brahmos, he yet retained much influence with the middle classes among the non-Christian Hindus. Sprung from the highest caste, he learnt from Christian teaching to feel a catholic charity for all the humbler caste of his countrymen, and seemed to perceive that one mode of propagating Christian principle among the heathens is to let them feel the warmth of Christian sympathy. Though his influence was perhaps not acknowledged by the upper classes, it really was considerable among the numerical majority of educated Hindus at the capital."





MADHŪ SUDAN DUTT.



MADHU SUDAN DUTT.

MADHU SUDAN DUTT was born in 1824, in a village called Sagandari, in the district of Jessore, in Bengal. His father, Raj Narrain, was a pleader of the Sadr Dewani Adawlat. He had four wives, and Madhu Sudan was the child of the eldest. After undergoing, as usual with Bengali boys, his education in the Vernacular language, Madhu Sudan joined the Hindu College in 1817. This College was then under the superintendence of Mr. Derozio, who played no small part in moulding the character of Young Bengal of the day. The pupils who sat at his feet were imbued with a spirit of reform, a strong desire to cleanse Hinduism of the several injurious customs and prejudices with which it had become encrusted; Madhu Sudan Dutt became one of them. They were also anxious to ameliorate the political condition of their countrymen, and to improve their national literature. As a result of the superior education they had received, they believed they could distinguish themselves as poets and novelists in the English language. Madhu Sudan was no exception, and he was responsible for a large number of poems in English during his school-days in the Hindu College, which lasted from 1837 to 1842. Young Madhu Sudan was known at the time as Jupiter among a number of Stars in the Hindu College. He wrote verses principally on such subjects as love, misanthropy, and patriotism. He had a longing to visit England even in those days, and he sighed for it in these words:—

"I sigh for Albion's distant shore,
Its valleys green, its mountains high ;
Though friends, relations have I none,
In that far clime ! yet, oh, I sigh,
To cross the vast Atlantic wave,
For glory, or a nameless grave !"

About this time, Madhu Sudan's father wished to give him in marriage to a young girl, and began to make preparations for it. But young Madhu Sudan had formed quite a different idea of marriage to that which his father, the husband of four wives, had entertained, and as the time for his marriage approached, he disappeared. He ran away to Christian Missionaries, and was concealed with the assistance of Krishna Mohan Banerji for four days. Eventually, in February, 1843, he was baptised, and from that time came to be known as Michael Madhu Sudan. If his father had not attempted to coerce him into a marriage, probably Madhu Sudan might have continued nominally to be a Hindu all his life, as several of his schoolmates did ; but in the face of the pressure brought on him, he felt there was no course left open than to follow the lead of Krishna Mohan Banerji.

Madhu Sudan continued his studies in the Bishop's College for four years, under the support of his fond father, but gradually the relations between them became estranged, and Madhu Sudan was left helpless in the world. Owing to the influence of some Madras students, who were at the time in Bishop's College, Madhu Sudan resolved to leave Calcutta and try his fortune in Madras. He deeply felt the pinch of poverty in Madras, at the beginning of his career, and he lived mainly by his contributions to the local papers. He did not, however, give up English verse, and in 1849 he published a poem called the *Captive Ladie*. It was received very favourably in Madras, and an English writer, reviewing it in the *Athenæum*, said that "it contained passages which neither Scott nor Byron would have been ashamed to own." But Drinkwater Bethune, whose name is a household word in Calcutta,

to whom a copy of the poems was sent, wrote to the author that "He could render a far greater service to his country, and have a better chance of achieving a lasting reputation for himself if he would employ the taste and talents which he has cultivated by the study of English in improving the standard and adding to the stock of the poems of his own language."

After a stay of eight years in Madras, Madhu Sudan returned to Calcutta in 1856, as poor in the riches of this world as he ever was. He was compelled to accept the post of a clerk in the Calcutta Police Court, and eventually he became Interpreter. When he was thus employed, he resolved to follow Bethune's advice. He seriously turned his attention to the Bengali language, and in 1858 he published his first drama in Bengali, entitled *Sarmishtha*. This was followed by another drama, called *Padmavati*, in 1859. He also wrote two farces ridiculing the vices and follies of Young Bengal, and the profligacy and hypocrisy of Old Bengal.

The reputation of Madhu Sudan Dutt as a Bengali poet is founded on his subsequent poems. He had no relish for rhyme, and seriously resolved to introduce the innovation of blank verse in Bengali poetry. Very few Bengalis believed at the time that the innovation could be introduced with success in the Bengali language. Even his distinguished friend and patron, Sir Jotendra Mohan Tagore, had his own doubts; nevertheless, he promised to undertake the cost of the publication of the work should it be written. The result was the appearance of *Tillottama* in 1860. The appearance of this audacious innovation in Bengali poetry is thus described by Mr. Romesh Chunder Dutt, in his charming work on the "Literature of Bengal":—"When this work in blank verse appeared, it took the literary world by surprise. The power of diction, the sublimity of conception and the beauty of description could not be denied, but nevertheless, the reading world wondered at the audacity of the writer, and could not believe his work to be a success. Ridicule was hurled on the ambitious

writer from all sides, contemptuous parodies were published, and writers of Isvar Chunder Gupta's school, as well as of the modern school of Akhay Kumar and Vidyasagar, pronounced the attempt to be a failure. The eminent Vidyasagar himself, ever ready to appreciate and encourage merit, could not pronounce *Tillottama* a success; writers and critics of humbler merit and less candour ridiculed the writer and condemned the work." But there were a few who appreciated the real worth of his work, and among them were Sir Jotindra Mohan Tagore, Dr. Rajendra Lal Mitra, and Raj Narayan Basu. Jotindra Mohan acknowledged the beauty of the work, and published it; Rajendra Lal recognised the successful way in which blank verse had been introduced into the Bengali language; and Raj Narayan Basu wrote, "If Indra had spoken Bengali, he would have spoken in the style of the poem. The author's extraordinary loftiness and brilliancy of imagination, his minute observation of nature, his delicate sense of beauty, the uncommon splendour of his diction, and the rich magic of his versification charm us in every page." His critics, however, were soon dismayed by the greater success achieved in a still later poem, *Meghanad-badh*, published in 1861. Several of them were reluctantly compelled to admit his success, and none did it more gracefully than the venerable Pandit Vidyasagar. Kali Prasanna Sinha, translator of the *Mahabharata*, established a literary society in honour of the poet. In the same year, Madhu Sudan published another drama, *Krishna Kumari*, and his unfinished work *Birangana*.

In 1862, Madha Sudan Dutt left India for Europe—the cherished dream of his life. He remained there for five years, during which time he was called to the Bar. He also published a book of Bengali sonnets. In 1867, he returned from Europe, and began practice as a barrister at Calcutta. He commenced well enough, but failed to make any mark in his profession. He lived for six years more—but those were years of toil and trouble,

suffering and starvation. He passed away in 1873, in the Charitable Hospital at Alipur. While on his death-bed, he composed the *Mayakanar*, which is tinged with the tragic sadness of the close of his career.

While in Madras he married the daughter of a European Indigo planter, but the marriage was by no means happy; within a few years he obtained a divorce from his wife and married another European lady. She was not only faithful to him, but a partner in his joys and sorrows almost to the last. She died three days before his death. On hearing of it, Madhu Sudan repeated the well-known lines from "Macbeth":—

"To-morrow, and to-morrow, and to-morrow,
Creeps in this petty pace from day to-day
To the last syllable of recorded time."

He had two children by his second wife.

Madhu Sudan Dutt was the greatest literary genius of the nineteenth century in Bengal. Besides being a poet, he was a linguist. In the Hindu College he learnt English and Persian; in the Bishop's College he studied Greek, Latin, and Sanscrit; in Madras, he picked up Tamil and Telugu; in Europe, he became conversant with French, German, Italian, and Hebrew; of course, he knew Bengali.

Of the many friends who were serviceable to Madhu Sudan Dutt, the most prominent were Pandit Vidyasagar, and Mano Mohan Ghose. Vidyasagar saved him from a French jail. Mano Mohan materially assisted his two helpless sons.





BANKIM CHUNDER CHATTERJI.



BANKIM CHUNDER CHATTERJI.

BANKIM CHUNDER CHATTERJI was born in 1838. His father, Jadab Chunder Chatterji, was employed as a Deputy-Collector under the British Government. Bankim Chunder commenced his English education in the Hughli College. He then proceeded to the Presidency College to complete his studies. He had the honor of being the first Bachelor of Arts in Bengal of the Calcutta University. Bankim Chunder was at first inclined to become a journalist. Before he graduated, he received a journalist's training in the office of the *Prabhakar*, a vernacular journal under Isvar Chunder Gupta. But as soon as he became a Bachelor of Arts, he found the offer of a Deputy-Collectorship was too tempting to be refused, and he accepted it. However, he found time to exercise his literary faculty, which was developed during his apprenticeship in the *Prabhakar* office. Madhu Sudan Dutt, the poet, had at that time achieved a fame in the literary world worthy of emulation by any Bengali, and Bankim Chunder strove hard to achieve it. Bankim Chunder, however, did not feel quite equal to the task of rising to the "exalted heights of poetry," and he therefore betook himself to the plain and pleasant paths of prose. Bankim Chunder was an insatiable reader of English fiction, and he admired particularly the romantic novels of Sir Walter Scott. He felt convinced that if it was impossible to reproduce Sir Walter Scott in the Bengali language, it was not difficult to write novels suited to the improved taste of educated Bengal, after the fashion of Sir Walter Scott. He set himself to work, and in 1864

he succeeded in producing his first historical novel, *Durges Nandini*, which is still acknowledged as one of the greatest works in Bengali literature. "The boldness of the conception, the skill and grace of the execution, and the variety and richness and surpassing freshness of the figures which live, and move, and act in this wonderful work," writes the historian of the literature of Bengal, "indicated a creative genius of the highest order. Nothing so bold and original had been attempted in Bengali prose; nothing so powerful and so life-like had been executed in Bengali fiction." Like Madhu Sudan Dutt, Bankim Chunder Chatterji was ridiculed for his new departure from the highways of prose-writing in Bengal. Critics are ready made, and not a few of them condemned in bitter language his style, his composition, the plot of his story, and the audacity of his conceptions. But Bankim Chunder outlived all cynical criticism, and succeeded in inaugurating a new era of prose literature in Bengal. His first novel was followed by some others conceived in the same bold manner. *Kapala Kandala* was a weird and wild story, highly imaginative, and *Mrinalini* depicted some interesting characters pictured from life.

In 1872, Bankim Chunder started a literary magazine in Bengali called the *Banga Darsan*, which was edited with conspicuous ability by him, and which in course of time achieved great popularity. Bankim Chunder felt that all his works should not be forged on the same anvil, and he tried his hand at a novel depicting Hindu Society in Bengal as it then was. The result was the publication of a social tale in the *Banga Darsan*, which was received with universal approbation by the public. His greatest social novel, however, was *Bisha Brikha*, which first appeared in the pages of the *Banga Darsan* in parts. The publication of this novel, which was subsequently translated into English, attracted the attention of even English and French scholars. In his "English Studies," James Darmesteter speaks of the work as follows:—" *Bisha Brikha*, the Poison Tree,' is a Bengali novel, written by the first Bengali novelist of the Presidency, Babu Bankim Chunder

Chatterji. It has made a great stir in Bengal as the first novel of contemporary manners ever written in these parts. It is an unexpected fact that this audacious innovation is made at the expense of Young Bengal, and to the detriment of the free-thinkers, deists, members of the Brahmo Samaj, and other would-be reformers, who, if we are to believe our novelist, shake off together with the trappings of their ancient faith the trammels of conventional morality. As you perceive, the 'Poison Tree' might have been written in Europe! So says Mrs. Knight, the translator, who, in her delicate, quaint English, presents the Octave Fenillet of Bengal to an European public. The 'Poison Tree' is like the *Jacques* of George Sand turned inside out." Bankim Chunder wrote several other novels, social and historical, and the most prominent of them were *Debi Chandurani*, *Ananda Matha*, and *Krishna Kanter Will*. All these were very popular, and were read with great eagerness both by the young men and the young women of Bengal. As he grew older, he bestowed greater attention on religion, as is evidenced by his great work on Krishna, in which Krishna is held forth as an exemplary man, his numerous amours being put down as the mischievous fabrication of lascivious poets, and as finding no mention in the earlier Sanscrit works. He made a careful study of the Vedas, and took an active part in the movement for the regeneration of a pure form of Hinduism. Bankim Chunder died in 1894. He was a "Rai Bahadur" and a "Companion of the Order of the Indian Empire."





MANO MOHAN GHOSE.



MANO MOHAN GHOSE.

MANO MOHAN GHOSE belonged to a very old Kayastha family in Bikrampore, in the district of Dacca. He was the son of Ram Lochun Ghose, a Subordinate Judge and an intimate friend and coadjutor of Raja Rammohan Roy, with whose ideas of reform he was in complete sympathy. Mano Mohan was born at Bairagadi, in Dacca, on the 13th March, 1844. His early education took place in the Krishnagur Collegiate School. In March, 1859, he passed the Entrance Examination of the Calcutta University, and joined the Presidency College in 1861. He studied here but for one year, and in the following year he left for England to qualify himself for the Civil Service. In 1860, while he was in Krishnagur, Mano Mohan was deeply impressed with the horrors of the Indigo famine. He used to write to the *Hindu Patriot* on the subject. But when Hurish Chunder Mukerji died suddenly, and the *Hindu Patriot* changed hands, he found the necessity of another organ for ventilating the grievances of the people, and he, in conjunction with some others, started the *Indian Mirror* as a fortnightly.

Mano Mohan appeared for the Civil Service Examination in 1864 and 1865, and on neither of these occasions did he succeed in passing it. His failure was to some extent due to the reduction of marks for the oriental languages and some other changes made in the rules and regulations. He wrote a pamphlet entitled "The Open Competition for the Civil Service of India," in which

he exposed the disadvantages to which Indian students were subjected. When he was preparing for the Civil Service, he had also joined Lincoln's Inn as a student, and not destined to be a civilian official, he became a barrister in June, 1866. In the meantime, Mano Mohan had the misfortune to lose his father and he hastened back to India. On 10th January, 1867, he was sworn in as an Advocate of the Calcutta High Court. He was the first Indian barrister who began to practice at the Calcutta bar. The European members of the bar refused to move on terms of equality with him. He was not allowed to sit in the bar library and a technical objection was raised to his practising at the bar, on the ground that he had not kept full terms. These and other difficulties gradually vanished before Mano Mohan's unconquerable will and firm determination to succeed at the bar. Sir William Grey offered the Junior Police Magistracy of Calcutta to Mano Mohan, but he declined it on the ground that the Senior Magistrate was his junior at the bar.

Soon after his return from England Mano Mohan delivered a series of lectures against the system then obtaining of the open competitive examinations for the Indian Civil Service. On 29th April, 1869, he delivered a lecture on the "Effects of English Education upon Bengalee Society," at a meeting of the Bethune Society, which produced a sensation at the time. He uttered some plain truths which offended the Hindu community. In 1885 Mano Mohan went to England, and he was chosen by Bengal as its representative to speak on Indian questions in England, along with the representatives of Madras and Bombay. England was then at the eve of a general election. His speeches were well received, and made a deep impression on the minds of the audience.

As a barrister, Mano Mohan gradually achieved the highest reputation which any lawyer, European or Indian could earn in this land. The first celebrated case in which Mano Mohan

appeared was a State trial in which he was engaged for the defence as a junior. The senior barrister died suddenly a few days before the trial and on Mano Mohan devolved the duty of the entire defence. Mano Mohan lost the case, but he was complimented very highly by the Chief Justice on the marked ability with which he had conducted it. Mano Mohan rose rapidly in public esteem, and came to be known for the dexterity and cleverness with which he defended prisoners in criminal cases. In several of these cases he appeared without payment, and he rescued many an innocent man from the gallows. He was a terror to the Mofussil police and the Magistracy. He exposed their vagaries many a time. The *Englishman* once described him as the "Tartar of Tangail and the terror of the Mofussil." Among the celebrated cases in which he appeared may be mentioned the case of Aminuddin, the great Purneah case, Lalchand Chowdhuri's case, the Fenuah cases, the Lokenathpur case, the Dukagoorie's murder case, the Krishnagur Students' case, Maluk Chand Chowkidar's case, the Rungpur Deer case, the Jamalpur Mela case, Rajah Surya Kanta Acharya Chowdhury's case, the Buddha Gya Temple case, the Shapur Murder case, Anunda Prosad Roy's case, the Natore case, and the case of the Manipur princes. Every one of these cases made a great sensation at the time of its occurrence. The trouble Mano Mohan cheerfully underwent for saving a poor illiterate cultivator of Nuddea, named Maluk Chand Chowkidar, who was condemned to the gallows in 1882, for the alleged murder of his child, aged nine years, is one of the numerous evidences of his large-heartedness and philanthropy. Till Mano Mohan's death, Maluk went to him regularly twice every year with presents. The speciality of Mano Mohan Ghose as a barrister lay in the art of cross-examining witnesses. A Deputy Collector, who was once under fire of Mano Mohan Ghose's cross-examination, actually fainted in the witness box by the number of self-condemnatory confessions forced out of his mouth.

From his earliest years Mano Mohan took an active interest

in female education. In March, 1873, he was appointed a member of the Committee for superintending the affairs of the Bethune College. He subsequently became Secretary of the College and actively supervised the work. He was also attached to the Indian National Congress. He was the President of the Reception Committee of the Sixth Indian National Congress held in Calcutta in 1890, and of the second Bengal Provincial Conference held at Krishnagur in 1896. He was particularly interested in the separation of the Judicial and Executive functions, which are generally combined in one and the same officer in India. This is one of the main planks in the Congress programme, and there was no higher authority on the subject than Mano Mohan Ghose. In 1895, when he went to England, he agitated the question there. Returning to India in time to attend the Poona Congress, he spoke warmly on the subject on that occasion. Soon after, at Calcutta, he published in two volumes a summary of cases which demonstrated very clearly the necessity for the introduction of the reform. Sir Charles Elliot, the retired Lieutenant-Governor of Bengal, replied to Mano Mohan's observations in the *Asiatic Quarterly Review*. Mano Mohan, on reading it, resolved at once to write a reply. But that resolution was never carried into effect. In October, 1896, he suddenly breathed his last at his country residence at Krishnagur.

At the Convocation of the Calcutta University in 1896, Mr. Justice Trevelyan, the Vice-Chancellor, referred in the following terms to Mano Mohan Ghose:—"For twelve years he had been a member of Senate, and in the Law Faculty especially his experience and judgment were of great value. He had not, however, up to the time of his death, opportunity for doing for us work so remarkable and so eminently useful as was done by him outside the walls of the University for his fellow-countrymen in this Province. Mano Mohan Ghose was the first Bengali who regularly practised in the Courts of Bengal as a member of the English Bar, and thus led the way to

many of his countrymen who followed in his foot-steps and have brought the traditions of a great profession to the aid of the administration of justice in this country. One of the proudest boasts of the rulers of this country is that they have given to their fellow Indian countrymen justice as pure and as impartial as is to be found in any portion of the world. The main factor in the good administration of this justice must be the independence of the Bar. That independence was throughout his career successfully asserted by Mano Mohan Ghose, and from his example the lesson has reached this country that freedom of speech tempered by proper regard for the authority of the Court insures the admiration and respect of Judges and the public alike. This was one of the aspects of Mr. Ghose's career, but the work for which he will be best remembered is that to which he devoted, for many of the later years of his life, the best of his great ability and unflagging zeal. It is a matter of supreme regret that death has stilled the tongue and paralysed the pen which were best able to set forth the merits of one side of a controversy, the fair consideration of which is of the utmost importance to the administration of justice in this country. It will be long before the work done in this behalf by Mr. Ghose will have faded from the grateful recollection of his countrymen."

Mano Mohan Ghose was well known for his admirable social qualities. He was nothing if not polite and mindful of the tender susceptibilities of his friends. He was every inch a gentleman, and in private life maintained cordial relations with both Europeans and Indians. He was loved and esteemed by both. On his death the Committee of the National Indian Association recorded "their high appreciation of Mr. Ghose's earnest efforts for the welfare and progress of his country, which were largely devoted to promoting a good understanding betwixt Indians and Englishmen, and of his sympathetic interest in the advance of education among both sexes and all classes and communities." His acts of generosity were numerous.

A poor client, or a boy's club, a charitable society or a struggling newspaper always found him a ready helper. He rendered material assistance to the Bengali poet, Madhu Sudan Dutt. In 1873, when the poet died, he assured him on his death-bed that he would do his best to his two helpless sons. Soon after Dutt's death, a Committee was formed for helping the two children, and it was mainly through Mano Mohan's exertions and influence that the two sons of the poet were educated and provided for under Government.





MAHARAJA SIR RAMA VARMA.



MAHARAJA SIR RAMA VARMA.

SIR RAMA VARMA, late Maharaja of Travancore, was born on the 19th May, 1837. His father, a member of the family of "Koil Tampurans," of Tiruvallah, in Travancore, was a ripe scholar in Sanscrit, and had a tolerably fair knowledge of English. His mother, Rukmini Bai, possessed sufficient scholarship in Sanscrit to compose easy and sensible verses in that difficult tongue. Prince Rama Varma was the last of a family of seven children, of whom three died early, and two were declared imbeciles. One of the three deceased died just six days before Prince Rama Varma's birth, which event naturally gave a severe shock to the mother, and probably affected also the constitution of the child she was then about to deliver. At the end of the eighth week after his birth, his mother died, which again further enfeebled the child's delicate physique. The early training of the boy, therefore, fell to the lot of his grand aunt, Rani Parvati Bai, and his own father. Of both, Sir Rama Varma retained to the last the kindest of recollection. His reverence for his father was almost unbounded, and he always thought of him as the very model of self-control and rigid, unbending honesty. It was the father who mainly directed the early education of the Prince. As usual, he began in his fifth year his Malayalam and Sanscrit studies. In his ninth year, he was taught the English alphabet by a retired Dewan, Subba Row, who, having been the English tutor to his uncles, is still spoken of in Travancore as "English" Subba Row. The early studies of the Prince were often interrupted by bodily ailments. Nevertheless, whenever he

did attend to his work, he did so most zealously. Perfunctory performance of any function seems to have been wholly foreign to his nature, and the strict discipline of his father rendered it further impossible. Thus was an indomitable will slowly nurtured in him, which, while submissive to all rightful authority, sternly defied any power encroaching upon his own rights. In 1849, he was taken seriously ill with the first signs of consumption, which, while weakening his body, seems to have only strengthened his will.

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Prince Rama Varma was now in need of a competent tutor, and the choice of the Madras Government, to whom the Government of Travancore applied, fell on Mr. (afterwards Raja Sir) T. Madava Rao, who, besides being one of the foremost scholars of the day, had special claims upon Travancore as the son of one, and nephew of another Dewan. In August, 1849, Madava Rao was appointed tutor. The tuition continued for nearly four years, and while it cannot be said to have partaken of the character of a strict scholastic education, the course was, nevertheless, broad and sound. It embraced general literature, and the elements of the experimental sciences, and was specially suited to set in motion a naturally studious mind, in the direction of varied and useful activity. In this tuition the Prince's father co-operated heartily, and his influence ever tended to confirm and expand the character he had already impressed upon his son in his infancy. In July, 1853, Madava Rao took up an appointment in the general administration of the State, and with it the period of the Prince's tuition may be said to have come to an end. But unlike most students of these later days, the Prince spent more hours in reading and writing after, than before the period of regular tuition. In fact, Prince Rama Varma continued a scholar all his life. The large library he has left behind, embracing, as it does, a variety of well-thumbed volumes in every department of thought, would bear ample evidence of the extent and thoroughness of his scholarship. For composition, the Prince had a special bent, and

aspired to distinction in it. His first attempt was an essay on "The Horrors of War and Benefits of Peace," written in the days of the Crimean War, and General Cullen, the then British Resident, and himself an eminent scholar, was able to pronounce an encomium of which any student of the Prince's tender years might really be proud. This was in 1855. Thus encouraged, the Prince next tried his apprentice hand in the leading papers of the day. The best journal of the time in Madras was the *Athenæum*, chiefly conducted by that well-known friend of the people, Mr. John Bruce Norton. The first contribution of the royal essayist that appeared in the paper was a "Political Sketch of Travancore." The editor acknowledged it as a truly valuable communication. A close and lasting friendship followed, and contributions to public prints became more or less a frequent occupation with the Prince. But such literary pursuits did not preclude attention to scientific and more solid subjects of study, as they, in some cases, unfortunately do. The Prince's love for the experimental sciences was too genuine to be so alienated by the charms of light literature, and he continued his studies of astronomy, experimental physics, and chemistry, as ardently and vigorously as ever, adding in later years the natural history sciences, and especially botany.

Meantime, the Prince had to mourn several deaths in his family. In 1853 died his grand aunt, Parvati Rani, who had been more than a mother to him. In October, 1857, his only sister, Lakshmi Bai, breathed her last just eleven days after giving birth to a son, the present Maharaja. In 1858, he lost his beloved father, to whom he attributed all that was great and good in his moral character. In the following year, the Prince having attained his twenty-second year, married a lady of his own selection, from a family from which more than one of his ancestors had chosen partners in life.

In the interval, the country itself had undergone a remarkable

change of administration. In December, 1857, Dewan Krishna Rao died, and Madava Rao was appointed in his stead; and General Cullen, the British Resident, was succeeded by Mr. Francis Maltby, than whom an abler British representative Travancore has scarcely had. Reforms were in urgent need in the country, and the reformers appeared in the persons of Messrs. Maltby and Madava Rao; and heartily did they fall to their work. In all their noble endeavours they found in Prince Rama Varma an able adviser and friendly critic. In issue after issue of the *Indian Statesman*, then edited by Mr. J. B. Norton, there used to appear, under the *nom de plume* of "Brutus," stirring letters with the heading "Topics for Mr. F. N. Maltby," which created no little sensation in those days, and which Mr. Maltby himself gladly welcomed. These public utterances of the Prince often saved the Government from unnecessary complications, such, for instance, as the political embroglio created by certain over-enthusiastic Missionaries in South Travancore. A pamphlet, addressed by the Prince about this time to Sir George Clerk, defending the State policy of religious neutrality in public instruction, is still worth reading; and so, too, is another, addressed to Mr. J. B. Norton, on the educational value of Sanskrit literature.

About the end of 1861, Rama Varma visited the Presidency town of Madras. This was no small achievement in those days for a Prince of the Travancore Royal Family. He was the first of that House to see a British satrap in his own quarters, and such was the impression he made upon Sir William Denison, the then Governor, that the latter wrote to Mr. Maltby to say: "He is by far the most intelligent native I have seen; and if his brother (the ruling Maharaja) is like him, the prospects of Travancore are very favourable." In recognition of this fact, Rama Varma was forthwith appointed a Fellow of the Madras University—a rare honor again in those days for natives of the soil. He made at the same time a large circle of friends, including the Governor and some of his Councillors, with whom he kept up an

unremitting correspondence. This first essay at travelling was followed by almost incessant peregrinations in his own country, and there is scarcely a mountain, a river, or a waterfall in Travancore, that he has not seen. The curious minded never come across a ruined temple, a worn-out inscription, or a decaying fort, or other passing land-marks of history, without being reminded by the village folks that the object had already come under the observation of *Visakham Thirunal*, the name by which Sir Rama Varma is still known in the country. From each of these tours he would return loaded with large collections of plants and seeds, ferns and orchids, stones and minerals, butterflies and moths, stuffed birds and sundry reptiles, besides excellent sketches of landscapes, and innumerable drawings of indigenous medicinal herbs, flowers and berries, executed by artists in his own employ. Selected specimens from these interesting and ever-increasing collections he was in the habit of exchanging for others with such eminent naturalists as Sir Joseph Hooker, of the Royal Kew Gardens, Drs. Anderson and King, of Calcutta, Colonel Puckle, of Bangalore, Dr. Thwalte, of Ceylon, and Dr. Bennet, of Australia.

His scientific taste was never divorced from practical application. A botanist of considerable experience as he was, he had a special aptitude for agriculture. No one who has visited the *Vatakka Kottaram* (Elia Raja's Palace) of his days—a place of his own construction, in which he spent the the major portion of his life—can ever forget the aspect it always presented of a busy experimental farm, full of odd and original contrivances. To him Travancore will feel ever indebted, if for nothing else, at least for the introduction and extension of the tapioca cultivation, which is fast spreading through the length and breadth of the land. Many an octogenarian in out of the way places in Travancore may be heard to-day proudly extolling the many virtues of this edible root, which, in his youth, was as rare as a white crow, but which he now considers as indispensable to his daily dinner as

the limpid waters of the neighbouring stream. When that stream gets unusually dry, and gaunt scarcity strides athwart, the sturdy cottager, who elsewhere is the first to feel the pinch, boldly defies the unwelcome visitor, so long as the moisture of his naturally damp atmosphere is able to support his tapioca plantation in the new clearings around. The poor man's food *par excellence* now in a large portion of Travancore is the esculent tubor of the tapioca plant. Impressed with the eminent value of the plant, *Jatropha Manihot*, as a reserve to fall back upon in times of famine, the Prince even went to the extent of drawing the attention of the Madras Government to the necessity of widely encouraging its cultivation, but with what practical results it is not yet known. Diverse other exogenous plants too, *e.g.*, Manilla Tobacco, he tried to introduce into the country, and though his own experiments were more or less generally successful, their regular cultivation has taken no root in the land.

Among the Fine Arts he encouraged were notably painting in oils and water colours, ivory and wood carving, and Damascene, or kuftgari work, in all of which, especially the first, the young men he trained up have since attained considerable fame for proficiency. But reading and writing all along took up the lion's share of his attention. His reading was of the widest description, embracing in its range the gayest as well as the gravest. There are many who still remember with pleasure the apt remarks with which he used to delight and edify them in his private conversations, dwelling now on Tennyson's "In Memoriam," and then on "The Autocrat of the Breakfast Table." His style, in consequence, became day by day more and more refined and natural. At first, he was an ardent admirer of Lord Macaulay, and the literary cunning of that master may be traced in his earlier productions. But his fondness for stilted periods soon gave way to a more accurate and less ornate style, which resulted as a mental sedimentation from the wider and more judicious reading of his later life. His lectures on "Human Greatness,"

“The Relation between Nature and Art,” “Our Morals,” “Our Industrial Status,” and the rest, as well as the descriptive pamphlets on the unique *Murajapam*, *Tulabharam* and *Hiranyagarbham* ceremonies are samples of his later style, which, for elegance of language and independence of thought, are well worth reading.

Meanwhile, circumstances led to the retirement of Madava Rao from Travancore; and as an affectionate and grateful pupil, Prince Rama Varma sent up to the *Calcutta Review* a long and appreciative article under the heading “*A Native Statesman*,” which appeared anonymously for obvious reasons. The article was universally applauded, and it was mainly through it that Lord Northbrook’s attention was drawn to Sir Madava Rao, when Maharajah Holkar desired the Government of India to choose a competent person to be entrusted with the task of administering his affairs. About this time he was offered a seat in the Imperial Legislative Council, as a non-official member, by the Viceroy, which he was forced to decline on the score of ill-health.

In 1874, he fell seriously ill, and his life was more than once despaired of. But despite all unpleasant surroundings and bodily afflictions his intellectual activity remained the same. Struck with the extreme paucity of good reading books in Malayalam, he heartily helped the Book Committee, organized during the administration of Sir Madava Rao, and supplemented their publications with neat little tracts and treatises on such homely subjects as “Truth,” “Education,” “Health,” and “Good Deeds.” He took great interest in Industrial and Agricultural Exhibitions, and contributed to several of them in Europe and India. At the Vienna International Exhibition he obtained two medals—one for fibres, and the other for old Indian surgical instruments. He received a gold medal at one of the Madras Agricultural Exhibitions for the best sample of Indian Coffee. In the way of illustrating the dignity of labour and the wisdom

of self-help, and so correcting a weakness in the Hindu character, he worked a coffee estate in the Assambu Hills, which he had conjointly started with Sir Madava Rao. His leisure moments he delighted to spend with intellectual men. He invited humble but promising students in the Trivandrum College to the Palace for the simple pleasure of associating with and encouraging them. Several now in the higher grades of the Travancore service found in him their first patron.

Outside the country we have seen already how sincere and steadfast was his esteem and admiration for Sir Madava Rao. Ramiengar was another early friend of his, and we shall see presently how staunch that friendship proved. There were scores of other intellectual men in the British service in whose progress in life the Prince evinced deep interest and genuine sympathy. For instance, it is not, perhaps, so well-known that Mysore owes her first and great Dewan after the rendition, Mr. Runga Charlu, to Prince Rama Varma, of Travancore, on whose recommendation his old and intimate friend, Mr. Bowring, the Chief Commissioner, first took him into the Mysore service.

On the 17th June, 1880, Prince Rama Varma was installed on the throne of his ancestors as Maharaja of Travancore. Never did a Maharaja ascend the musnud with more universal applause. The British Resident wrote on the occasion:—"I am firmly of opinion that few Princes have ever succeeded to a throne with more opportunity of earning a great name, and if your Highness devotes your talents in singleness of purpose to the good of your subjects, as I believe you will do, the benefit will not be confined to Travancore, but will be reflected far and wide over Hindustan." Mr. McGregor rightly added: "In saying this, I do not adopt the mere ordinary courtesy of court language; but I express an opinion for which the strongest round has been afforded by your Highness' former career, and known attainments and principles." In this opinion, he was not

surely singular. All Southern India entertained the same view; and every one who ever knew the Prince turned his eyes upon Travancore, expecting the grandest of results from the rule of one so eminently intelligent and erudite. One of the first acts of his reign was to appoint Mr. Vembaukum Ramiengar as his Dewan. This gentleman the Maharaja knew for twenty-one years previously, and his kindred nature in certain respects had won for him His Highness' regard and esteem. The one leading feature of the Maharaja's administration was reform. Department after department was taken up and re-organized—the Judicial, the Revenue, the Police, the Salt, down to the Anchel and the Elephant; and, in spite of the clamours of the time, who can now say that each was not left behind, on the whole either better ordered, or better manned? Unseemly haste or occasional harshness was unavoidable with the conjunction of two such characters as the Maharaja and his Minister. But the captious critic must remember that His Highness was always apprehensive of his life. On one occasion he wrote: "I am myself forty-six years. None of my predecessors after the old Rama Raja saw his fiftieth year. Never put off till to-morrow what can be done to-day." Taking all in all, the reforms of the reign were of the soundest and the most solid description.

Besides reforms and re-organizations, the reign witnessed the inauguration of several new schemes, of which the Revenue Survey and Settlement will always stand as the foremost. In importance and magnitude it far surpasses any administrative measures ever undertaken since the consolidation of the State into its present form. The initial difficulties of the step were equal only to the urgency all along felt for it. Travancore is remarkably a land of small holdings, and her revenue system, like the English Common Law of Pre-Benthamite times, is a dissolving mass of the *débris* of ages. The curious tangle of anachronisms, known as her land tenures, is sufficient to perplex and overawe the boldest of Revenue Reformers, and for years

together a scheme of Revenue Settlement was more talked of than attempted. But the new Maharaja, with his characteristic *courage and earnestness*, was determined to carry it out, and the well thought out measure is now being worked, so far as it has gone, with evident profit to the State. Another measure of great importance adopted early in the administration was the Settlement by arbitration of the long-standing boundary dispute with Cochin, which, with better powers of friendly accommodation, might have ended more favourably to Travancore than they actually did.

But all these reforms and new schemes were, in one respect, nothing by the side of the personal influence of the Maharaja on the general service of the State. On the day His Highness ascended the throne, even the ignorant huntsman in the far-off hill tracts suddenly awakened to the consciousness that of all public sins corruption was the most execrable. Bribery, like adultery, is always hard to be discovered, and harder still to be proved; but once the least scent of it floated to the throne, nothing on earth could shield the offender from sovereign wrath. Equally ready was His Highness to recognize merit wherever found. In earnest and indefatigable application to business he was a model for the whole service to follow. It is doubtful whether any member of that service was harder worked than the Maharaja on the throne. His daily routine was a routine of incessant labour. Scarcely any lamp in the town was put out later in the night, or lit up earlier in the morn, than the reading lamp on the Maharaja's writing desk. Bundles of drafts, passed by that carping critic, Dewan Ramiengar, would every day reach the palace by seven in the evening, and before dawn they would be on their way back to the *Huzur*, with apt corrections and admirable amendments. On the heels of these, hurrying to the post, would be found heavy private covers addressed to all quarters of the globe. The rising sun would find His Highness himself out on his morning drive, which occasionally would appear as

botanical excursions as well, from the nature of the commodities following him to his palace. After the daily ablutions, prayers, and ceremonies, in all of which His Highness had such unbounded faith as to risk even his own delicate health by observing them, he would be ready again for business at 11 a.m. The affairs of his own palace, and of the temple and other establishments attached thereunto, not excluding the minutest details, would then occupy his attention till the clock struck two, announcing the time for coffee. Official reports and visits would take up the remaining hours of the day; and the evening would bring on its usual round of rituals. With unerring punctuality was this routine repeated day after day. Extraordinary occupations, such as a Governor's visit, the temple festivals, or public dinners, would encroach only upon his hours of rest.

For upwards of twenty-five years, His Highness was in the habit of recording his impressions and important transactions of the day in a diary, and even after those transactions became as wide as the whole State, the diary was regularly filled before the bed was reached. It was no doubt due to the regularity of his habits, and the way in which he apportioned his time that, despite this heavy unfailing routine, His Highness was able to pen so many masterpieces of memoranda on general Departmental reforms of the State, and even on such special and professional topics as the artesian well attempted in front of his palace. And what is more remarkable, time was found also for continuing unabated his old habits of reading and writing. In the midst of formal and business visits he would occasionally surprise the scholarly among them by his apt observations on the latest books in their own lines of reading. He also found time to write Malayalam works. He selected from "Maunder's Treasury of Biography" the lives of some of the great and good men and women of all ages and countries, and translated them into easy Malayalam, with the hope of introducing the work into the Vernacular Schools, and thereby "nourishing," to give his own

words, "any sparks of noble and virtuous feelings which may naturally exist in the hearts of our youths, by holding out to them good and great examples." A condensed translation of the article on "Astronomy," in the Encyclopædia, appeared from the royal pen in a Malayalam Journal, started under his own auspices with the name of "*Vidya Vilasini*." In English, one need allude only to the paper addressed to his friend Sir M. E. Grant Duff, entitled "Observations on Higher Education," to illustrate how His Highness continued his literary labours even while on the throne.

His passion for travelling also asserted itself, although, as observed in his reply to a public address presented to him at Alleppey, in 1884, "so far as his power to carry out his inclinations in such personal matters went, he was decidedly at a disadvantage, compared with his position five years previously." Nevertheless, in those five years he travelled a good deal. On the 26th January, 1882, he started on a long tour to Upper India, and returned to his capital only on the 22nd March following, after visiting the Presidency towns, and other important cities, like Poona, Allahabad, Benares, Patna, Jabalpur and Indore. At most of the stations he halted, he received very flattering addresses from the public, to which His Highness replied in his usual genial style. More than once during this tour His Highness evinced his deep interest in education, by presiding at prize distribution ceremonies. One of these was at the Kumbaconum Provincial College, where His Highness, after distributing the prizes, delivered an eloquent and impressive speech, dwelling on the need of continued Government support for Higher Education. In 1883 he had again an occasion to visit Madras. Then was the holy trip to Benares religiously completed by a visit to Ramasvaram. Of the curious Ramasetu he wrote thus:—"I crossed the channel this morning with Capt. Howlett. I saw the venerable Ramasetu. Indeed, whether natural or supernatural, it is really a most remarkable object—a perfect straight line and of uniform width. Further, it connects the nearest points on the

mainland and the Island." Within his own dominions he moved about more freely than it is usual for Maharajas to do.

Unabated, too, continued his love for the Arts and Industries of the land, which he took every opportunity to encourage. Having visited as a prince almost every place of note in Travancore, he had in his diary the names of the villages where any special art or industry thrived, and the names of persons who cultivated it to marked proficiency. As occasions required, he took care to command their services for the sake of encouraging them. With the object of conserving and giving a new impetus to the industries of the land, a good Industrial School was started, which, with suitable improvements, might develop into a regular Technical Institute. Of equal, if not greater, industrial importance, was the direct encouragement given for the starting of the Cotton Mills at Quilon, which he personally opened on the 16th December, 1884. With his patronage was floated also a company for paper manufacture at Punalur.

His Highness' deep interest in science continued also as lively as ever. Having experienced in his own person the advantages of a sound training in the experimental sciences, His Highness instituted a new chair in the Trivandrum College for the teaching of Chemistry and Physics. Even better evidence is afforded of his living interest in science by the careful records he has left behind, of his continued observations of the phenomena around him, embracing alike the comet in the sky, and his own quaint dreams in sleep. For instance, he was one of the very first to notice the strange bluish tinge of the rising and setting sun in the second week of September, 1883. Calling attention to this, he wrote to an intimate friend of his:—"Do you observe the strange light bluish tinge, and absence of glare in the rising and setting sun since these three or four days? I noticed it first on Monday morning, and immediately telegraphed to Mr. Pogson, of Madras."

The scientific societies of Europe were not slow to recognize His Highness' tastes, and to shower honours on him. He was already a Fellow of the Madras University. The old Linnean Society of London elected him now as a Fellow, which in justice to his botanical studies, they might have done full fifteen years before. In appreciation of his predilections for travels, and his minute geographical knowledge of Travancore, the Royal Geographical Society recognized him also as a Fellow. He became a member of the Royal Asiatic Society of Great Britain and Ireland, in virtue of his Sanskrit knowledge, and his researches in ancient Indian surgery and other antiquities. The Statistical Society of London also nominated him a Fellow for the interest he took in the subjects falling within their scope. Even foreign European Powers delighted to honor him. The French Government of the day admitted him to the order of *Officer de l'Instruction, Publique*. He was subsequently made *Member de la Société des etente Colonial a Maritime, Paris*. But long prior to all these, Her Majesty the Queen-Empress recognized his merit by investing His Highness with the "Knight Grand Commandership of the most Exalted Order of the Star of India." The news having been telegraphed to the Madras Governor, Sir M. E. Grant Duff sent him the following significant reply:—"I warmly congratulate you and the Order." Though the honor was conferred very early in 1882, the investiture ceremony took place only on the 1st of February in the year following.

At home, too, His Highness duly qualified himself for the honorific title of *Kulasekhara Perumal*, usually applied to the reigning sovereigns of Travancore, by performing the grand *Tulapurushadanam* (being weighed against gold). It was his intention to go through the other religio-state ceremonial called *Padmagarbham* (passing through a golden cow) the next year, and to make himself fit for the title of *Kiritipati*; but he was not spared to carry out the fondly cherished wish. He died on the 5th August, 1884. Touching these formal rites, he wrote:—

“These ceremonies may be viewed anachronisms in this age, but as long as one continues to be in the midst of a whole body of these, and rightly or wrongly believes in them, there is no good in half-performing and half-condemning them.” Somehow or other, he seems to have had a sincere faith in their religious efficacy, and performed them with obvious zeal and punctilious piety.





RAJA SIR MADAVA RAO.



RAJA SIR MADAVA RAO.

MADAVA RAO was born in the city of Kumbakonam, in 1828. He came of a highly respectable Mahratta Brahmin family. His father, R. Ranga Rao, was Dewan of Travancore, and his paternal uncle, Raya Raya R. Venkata Rao, was Dewan of Travancore and Native Assistant to the Commissioner of Mysore. The early years of Sir Madava Rao's life were spent in Madras, where he was sent for his education. He studied in the Presidency College, then known as the High School of the Madras University, and was one of that distinguished band of men, now all but extinct, who drank deep at the fountain of Mr. Powell's knowledge. Madava Rao was a diligent and careful, though not a brilliant, student. Mathematics and science were his forte. He learnt astronomy on the terrace of Mr. Powell's house, and delighted him by constructing microscopes and telescopes out of hollow bamboos and bits of magnifying glass. His education was over in 1846, when he took the Proficient's degree in the first class with high honours.

Mr. Powell, fully alive to the merits of his pupil, did not suffer him to leave the High School after taking his degree, but had him appointed acting Tutor of Mathematics and Physics under him for some time. But soon afterwards Madava Rao obtained a situation in the office of the Accountant-General, and while employed here, he was offered the place of Tutor to the Princes of

Travancore, which he accepted. This was the first step in his long career in Native States. The Princes under his charge were the late Maharaja, who was a distinguished scholar and his amiable predecessor. They have justly been regarded as the most eminent rulers that graced the musnud of Travancore in modern times, and Madava Rao may very properly take credit for having laboured in preparing the very ground-work of their reputation. Madava Rao remained as Tutor for about four years, and was then appointed to a responsible office in the revenue branch of the administration under the Dewan. Thence he rose to the office of Dewan Peishcar, and obtained great credit in the management of the Southern division of Travancore, which at the time was subject to serious breaches of the peace and social tyranny and oppression. The triumph that young Madava Rao achieved at the time cannot be better described than in the words of the late John Bruce Norton:—"Within the short space of a year, Madava Rao has called forth order out of disorder; has distributed justice between man and man, without fear or favour; has expelled dacoits; has raised the revenues; and his minutes and State papers show the liberality, the soundness, and statesmanship of his views and principles. He has received the thanks of his sovereign; he has obtained the voluntary admiring testimony of some of the very missionaries who memorialised, to the excellence of his administration. Now, here is a man raised up as it were amid the anarchy and confusion of his country, to save it from destruction. Annexation, looming in the not far distant future, would be banished into the shades of night if such an administration as he has introduced into two of the districts were given to the whole kingdom, by his advancement to the post of Minister. He is, indeed, a splendid example of what education may do for the Native."

The wish of John Bruce Norton was soon realised. The administration of Travancore was at the time in the hands of a Dewan who was unable to grasp the seriousness of the situation.

The Maharaja was a weak prince, whose thoughts did not travel beyond the daily routine of the palace and the pagoda. His officers, with few exceptions, were corrupt. Their salaries were low and in arrears for over a year. The subsidy due to the British Government remained unpaid. The treasury was empty. All commerce was suspended owing to the difficulty of transit, and the heavy import and excise duties, while impoverishing the people, did not enrich the State. This state of affairs attracted the attention of Lord Dalhousie, who began to devise plans to bring the fair and prosperous realm of Travancore under the direct administration of the British Government. He even went down to Ootacamund to arrange the terms of the annexation with the Government of Madras. At this juncture, the Maharaja secured the aid of Madava Rao, who prevailed upon the Madras Government to allow him seven years' time to improve the administration. He assumed the office of Dewan or Prime Minister in 1857. Thus, at the early age of thirty, Madava Rao attained, by dint of honesty, ability and industry, the highest position a native of India can aspire to in a Native State.

The most striking feature of the first few years of his administration was his great fiscal reforms. The finances of the State were in a hopeless condition. The chaotic fiscal policy that was pursued told upon the people very heavily. The country was subject to oppressive monopolies and vexatious taxes of various kinds. The most oppressive of these was the pepper monopoly. Madava Rao abolished the monopoly system, and levied an export duty of 15 per cent. *ad valorem* to cover the loss in revenue. This duty was afterwards lowered to 9 per cent., and ultimately to 5 per cent. He next grappled with the tobacco monopoly. Instead of the Sirkar purchasing tobacco from contractors on its own account and selling it by retail to its subjects, Madava Rao first permitted all dealers to import tobacco on their own account, provided they paid a certain import duty. The scale of duty was first a little high, and, in consideration of its pressure, importers

were allowed by the Sirkar the privilege of keeping their goods in hand—a privilege without which the trade could never have prospered. Some time after, the duty was lowered; and a still further reduction was made later on. These light duties encouraged the growth of the import trade enormously. Having done away with these monopolies, Madava Rao turned his attention to reforming the system of general taxation. He abolished upwards of a hundred minor taxes, which, while they yielded little to the State, were vexatious to the subjects. The land-tax in one district, which he found to be excessively high, he reduced considerably, and in the middle of 1863-64 he cut down the export and import duties. In the following year, the commercial treaty between the British Government and the Sirkars of Travancore and Cochin was concluded. By this treaty State duties on goods imported from and through British India or Cochin Sirkar territories were, with a few exceptions, removed.

As a reward for these labours, Madava Rao was decorated by the British Government with the title of K.C.S.I.—an honor but rarely conferred on Indian gentlemen. At the investiture which took place in Madras, Lord Napier, Governor of Madras, spoke in the following eulogistic terms of Sir Madava's work:—
“Sir Madava Rao,—The Government and the people of Madras are happy to welcome you back to a place where you laid the foundation of those distinguished qualities which have become conspicuous and useful on another scene. The mark of royal favour, which you have this day received, will prove to you that the attention and generosity of Our Gracious Sovereign are not circumscribed to the circle of her immediate dependents, but that Her Majesty regards the faithful service rendered to the Princes and people of India beyond the boundaries of our direct administration, as rendered indirectly to herself and to her representative of this Empire. Continue to serve the Maharaja industriously and wisely, reflecting the intelligence and virtues of His Highness faithfully to his people.”

In the same year, Sir Madava Rao was made a Fellow of the University of Madras. He had attained the climax of his ambition in Travancore, and having laboured hard for years, he looked forward to a period of administration when he might rest on his oars. But this was not to be. Evil advisers poisoned the mind of the Maharaja against him, and misunderstandings soon arose between the Minister and his royal pupil, which resulted in Sir Madava Rao's resignation in 1872.

Thus closed the first chapter in the great statesman's life. He brought sunshine into a land covered with darkness. He secured the blessings of good government to a people harassed by anarchy. He obtained freedom of person and property to those who were constantly assailed by hereditary robbers. He reared costly edifices in a city covered with mud huts. He constructed various works of public utility, such as roads, bridges, canals and tunnels, and put the most distant and inaccessible parts into easy communication one with another. Forests were reclaimed, waste lands cultivated, and new industries, such as the cultivation of coffee, were encouraged. Peace and plenty reigned supreme. Travancore, which, when Sir Madava Rao took charge of it, was in hourly danger of annexation, obtained, when he left it, the appellation of a "Model State." In short, in the words of the late Sir Rama Varma, "What Pericles did for Athens, what Cromwell did for England, that Sir Madava Rao did for Travancore."

Sir Madava Rao retired from Travancore on a handsome pension of Rs. 1,000, which he enjoyed for nineteen years. He remained in Madras, making up his mind quietly to spend the remaining years of his life in honourable retirement. He was offered a seat in the Viceregal Legislative Council, which he declined. The news of Sir Madava Rao's compulsory retirement soon reached England. The late Henry Fawcett, M.P., grew indignant that such abilities as of Sir Madava should be

allowed to lie dormant, and asked the Secretary of State for India if the Indian Government could not find a place for him. In the course of a speech in the House of Commons, he said:—"Sir Madava Rao administered Travancore with so much skill as justly to entitle him to be considered the Turgot of India. He found Travancore, when he went there in 1849, in the lowest stage of degradation. He has left it a Model State. . . . This is the kind of man for whom we have no proper opening—at a time when our resources are declared to be inelastic, and when, if the opium revenue failed us, we should not know where to turn for the amount required."

At this time there appeared in the *Calcutta Review* a well-written article on Sir Madava Rao, under the heading "A Native Statesman," by his distinguished pupil, Maharaja Sir Rama Varma. That article, after setting forth fully the merits of Sir Madava Rao, added: "Sir Madava Rao is still in the prime of life, being under forty-five years, and having a good and hardy constitution. Administrative work has been almost a second nature to him. He can well be under harness for ten years more." The Government of India, urged by the Secretary of State, set about providing an adequate post for Sir Madava Rao. Opportunely, H. H. Tukojee Row Holkar, Maharaja of Indore, requested the Government of India to provide him with a competent officer to administer his State. The offer was made to Sir Madava Rao, who accepted it, and assumed charge of his duties in 1873.

His administration of Indore lasted only for two years. The only noticeable feature of it beyond the construction of works of public utility, was the drafting of the Indore Penal Code, which was completed by his cousin and successor, Dewan Bahadur Ragunatha Rao. He also wrote several minutes on the opium question, the extension of railways in Indore, &c., which were availed of by his successors. Sir Madava Rao's engagement with Maharaja Holkar terminated in 1874. But he was prevailed upon to remain for a year. Shortly after this, Mulhar Rao,

Gaekwar of Baroda, was deposed for maladministration, and the Government of India requested Maharaja Holkar to spare Sir Madava Rao's services for restoring order in Baroda. The request was, of course, complied with, and Sir Madava Rao was appointed Dewan-Regent of Baroda, in 1875.

The affairs of Baroda were at this time in frightful confusion. "It was a phantasmagoria of rapine and treachery, a confusing dream of intrigue and bloodshed, where reckless aspirants for ephemeral power were continually engaged in internecine contests, unredeemed by any ennobling principle, and usually to all appearance motiveless; except so far as motives are supplied by lust of plunder and venal self-aggrandisement. It required an iron hand and an iron will to restore order in the midst of this confusion. The iron will was Sir Madava Rao's, and the iron hand that of Sir Phillip Sandys Melville, Resident." The greatest difficulty that required to be surmounted at the commencement in Baroda was the reform of the revenue administration. The revenues of the state were farmed to certain nobles called Sirdars for a fixed number of years, who in their turn farmed them to certain Sowcars. These Sowcars, with the aid of armed forces, lost no opportunity whatever of enriching themselves at the expense of the people. Rich and poor were alike ground to death with impunity. Plunder and oppression were the rule everywhere. Having received a consideration from the Sirdars, the Government could not with any show of justice resume the right of collecting the revenue. Sir Madava Rao, therefore, by special acts of state compelled the Sirdars to sell their rights. The Sirdars, who had the Mahratta blood running in their veins, would not so easily submit to a new régime. Astute lawyers quoted law and precedent, and spoke of appealing to the Secretary of State for redress. But Sir Madava Rao pursued his course undaunted. By dint of entreaty, intimidation and deportation of troublesome people, he succeeded in restoring order.

Another difficulty lay in the same direction. The precise position of the Sirdars in the State was not defined. They held

absolute rights over land on condition of furnishing troops or money to the State whenever asked to do so, as in the days of feudalism in Europe. So long as the Sirdars had absolute control over the land, there was no chance of sound administration. Their ejection was against all law and justice. Sir Madava Rao faced this question and solved it ably. The Sirdars had evaded demands of money in former times, and they were largely indebted to the State. The old records were hunted up, and the Sirdars were called upon to make payments, at a moment's notice, of all their dues with interest for seventeen or eighteen years. Their rights were attached in default of payment. Some of them who became unruly were deported to Benares and other places. Others again were prevailed upon to sell their rights for a large consideration. Order was restored to a considerable extent in this way, but the Sirdar difficulty was not yet completely solved. A third knotty point was with regard to the standing army. The State maintained a disorderly regiment of Arabs and Ethiopians called soldiers by courtesy. They were furnished with arms, and they committed open ravages wherever they went. Sir Madava Rao determined to do away with this needless encumbrance, and succeeded in disbanding the regiment, man after man, by giving them civil employment.

Courts of law, schools and libraries, and a host of other beneficial institutions were organised. The services of eminent men from Bombay and Madras were secured to help in the administration. Useless taxes were abolished. Narrow insanitary alleys were burnt down, and clean rows of houses were built instead, at the cost of the Government. Foundations were laid of costly and graceful structures to adorn the city. Parks and museums were erected at great cost for the amusement and instruction of the people. "It would be false modesty," Sir Madava Rao wrote in his last Administration Report, "to disguise the fact that during these five years our work has been exceedingly heavy and trying, for the fact accounts for our visible

delays and deficiencies. It is not simply that we have had to carry on ordinary current business. We have had to investigate and decide a multitude of matters inherited by us, which in number and complexity are probably unsurpassed in any other native State. We have had to organise the machinery of the Government. We have had to carefully consider and carry out vital reforms. We have had to bring under control a vast expenditure in all its dark and intricate ramifications. We have had to rectify our relations with our numerous and diversified neighbours. In this respect, grave and embarrassing aberrations from sound principles had, in course of time and by neglect, sprung up, and their correction presented peculiar difficulties. We have had to bring them to the notice of the authorities concerned, to explain, to discuss, to convince, and sometimes to respectfully expostulate. The extra strain thus caused has, however, begun now sensibly to diminish, and it is, therefore, hoped that we shall be increasingly enabled to devote our time and energies to the development of internal improvement. It must be frankly admitted that there is still abundant scope for our exertions in this direction. All we claim to have done is that we have fulfilled the primary obligations of a civilized Government."

It was when Sir Madava Rao was Dewan-Regent of Baroda that H.R.H. the Prince of Wales visited India; and in his "The Prince of Wales' Tour: a Diary in India," William Howard Russell, after referring to Sir Madava Rao's early career, summarises his work in Baroda in these words:—"He has re-constructed the revenue system, the police, the Courts of Justice, and has reformed the whole administration of the State. He has acted on the principle of paying all Government officers very high salaries, so as to secure able men and to diminish the temptations to peculation and corruption which operate so powerfully in countries beyond the bounds of Hindustan; and it is stated, on very good authority, that justice

is administered, and order and law established and maintained, with firmness and certainty. The village watchman still exercises his calling, but he is well paid, and is made directly responsible for his village; so, onwards and upwards in all branches of the administration. Sir Madava Rao has so organised the offices that there is no ground of complaint of inadequate or irregular payment, while the revenue shows a large and rapid increase. He has not begun by sweeping away all old institutions and customs, tearing up tradition by the roots, and leaving a bleeding and irritating surface to receive the application of new ideas; but he has worked on the old basis, and repaired the ancient structure. Here we have a man of the intellectual type of that Purnia of Mysore described by an illustrious Englishman, who said, when speaking of Talleyrand, 'He is like Purnia, only not so clever'; but Sir Madava Rao is, in point of character and directness, greatly the superior of Wellesley's typical Brahmin Minister."

While in Baroda, Sir Madava Rao was made a Fellow of the Bombay University. He also received an invitation from the Viceroy to give evidence before the Finance Committee in England; but he was constrained to decline it on religious grounds. In 1877, Sir Madava Rao attended the Imperial Assemblage at Delhi with his royal ward, and was treated with marked consideration. On this occasion the title of "Raja" was conferred on him by the Government of Lord Lytton. Sir Madava Rao continued administering the affairs of Baroda with untiring zeal and ability till 1882. He formed a Council, composed of the Resident and the heads of departments, to help him in the administration. He personally superintended the education of the young Gaekwar, which was placed under the care of Mr. F. A. H. Elliot, a Bombay civilian, Sir Madava Rao himself, along with the highest officers, personally giving instruction to his Highness. The Maharaja attained his majority in 1888, and was formally installed on the *gadi* in the same year by Sir James Fergusson, Governor of Bombay. Soon, differences of opinion

arose between the Maharaja and his Dewan. The latter, therefore, thought it prudent to retire from the service, having learnt to be careful from his experiences in Travancore. He tendered his resignation in September, 1882, and the Maharaja gave him an honorarium of three lakhs of rupees in lieu of a pension. Thus closed the second great chapter in the career of Sir Madava Rao.

Having disburdened himself of the cares of State, Sir Madava Rao led a retired life in Madras till the end of his days, devoting himself to his favourite pursuits and studies. Surrounded by his large family, and having a wide circle of friends, European and Indian, he did not find his time hanging heavily upon him. He never ceased to take interest in politics. Home and foreign journals, magazines, reviews, and newspapers formed an important portion of his reading. He began to take a wider interest in social questions, directing his attention chiefly to female education, and remedying the evils of early marriage. He did not advocate the *Shastraic* method, as it is now called, of social reform, but stuck to the more rational, if less orthodox, view that the *Shastras* required to be considerably modified before they could be of any use in the present condition of society. Nor did he advocate extreme views. He adhered to the medium policy of minimising the evil, and not of extirpating it by overhauling measures.

In 1885, at the request of Sir Grant Duff, Sir Madava Rao presided over the deliberations of the Malabar Land Tenure Commission, and in 1887, at the request of Lord Connemara, he delivered the annual address to graduates at the Convocation of the Madras University. The Convocation address is important merely as reflecting the dying glimmer of the powerful lamp of genius which once illumined Southern India. In the same year, Sir Madava Rao joined the Indian National Congress, and was elected President of the Reception Committee at Madras at the third Congress. He spoke in favour of the resolution asking

for the enlargement of Legislative Councils. During the last three or four years of his life he took to the study of Herbert Spencer's works. He was a great admirer of that truly original thinker, and some of the latest of his opinions on social and political subjects were moulded on Spencer's views of society and Government. In addition to these studies, Sir Madava Rao was engaged in regularly contributing to the local newspapers. Even when actively engaged in administrative affairs he found time to contribute something to the papers now and again. In those days his contributions were of great weight. For instance, his observations on the transit of Venus, in 1875, gained for him a reputation among astronomers of European fame. But in later years his contributions lost their original weight. Under the pseudonym of "Native Thinker," or "Native Observer," he contributed to local newspapers tit-bits on a wide variety of subjects, from the occupation of Africa by the Germans to the way in which Hindu ladies ought to dress. Some notes evidence depth of thinking and power of observing well worthy of the writer.

In 1888, Lord Dufferin offered Sir Madava Rao a seat in the Viceregal Legislative Council, but it was declined on the ground of old age and ill-health. In 1889, he published a little pamphlet, "Hints on the Training of Native Children, by a Native Thinker." This was a work of much practical value. It has since been translated into Marathi, Guzerathi, and Malayalam. He sent a small note on the German occupation of Africa to Prince Bismarck, who was so much struck by the practical nature of the suggestions contained therein, that he thanked the author in an autograph letter, causing the note to be translated into German and distributed to every German soldier. He was also of a literary turn of mind. He cultivated the study of his mother-tongue sedulously, and acquired some reputation in it as a poet. His poems, as he himself says in the preface to one of them, are "simple, free from hard words, and convey instruction to children and ladies."

The great strain put upon his nervous system in his early years brought about a stroke of paralysis on 22nd December, 1890, to which he succumbed on the 4th of April, 1891, after lingering for three months. There is hardly anything of his personal character and habits which was not known to the public. "His conduct in private and public life," says Sir Richard Temple, "is exemplary, while his ability is of a high order. By reason of his excellent attainments in English, his comprehensive experience and his large acquaintance with public affairs, he is, on the whole, the best informed native in India. He is enlightened in respect to all matters of improvement ; but perhaps in his heart he hardly approves of some among the social reforms which are now advocated." He was a man of the highest integrity. Not a pie of his vast wealth was ill-gotten. Being raised to a high position at a comparatively early age, he was rather of a reserved and aristocratic temperament. But his manners were always characterised by a charming suavity, and bewitching politeness. He was never haughty to his inferiors, or fawning to his superiors. His tastes were the very reverse of oriental. He loved to surround himself with the beauties of nature and art. His collection of pictures and art-ware is inferior to none other in Madras, and his taste in such matters would not fall below that of a connoisseur. He did not trouble himself about religious and speculative questions. The world as it is, with its beauties and attractions, be it real or phenomenal, was his greatest concern.





VEMBAUKUM RAMIENGAR.



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VEMBAUKUM RAMIENGAR was born in 1826, in the town of Madras. His father was a clerk and eventually Record-keeper in the Revenue Board Office, in Fort St. George, during the last years of Sir Thomas Munro. Of his three sons, Ramiengar was the youngest, and the other two were employed under their maternal uncle, Vembaubum Krishniengar, a Hindu merchant, who carried on the produce trade of the Coromandel Coast in the days of the East India Company. In early years Ramiengar was not physically strong, and was, therefore, frequently sent to his maternal uncle's village of Seevaram, on the banks of the Palar, as well as to his ancestral home in the village of Vembaukum, near Chingleput, for change of air. It was hard work for the father of a large family, in those days of small salaries, to give a liberal education to his sons; but with the thrift and forethought of Ramiengar's mother, a lady of great patience and strength of character, Ramiengar was able to obtain a good education.

Ramiengar was one of the six students that entered the Government High School when it was first established in April, 1841, by the Government of Lord Elphinstone. The class-fellows of Ramiengar were Rajah Sir T. Madava Rao, the statesman; Sadagopacharlu, the first Native Pleader of the Madras High Court, and the first Native Member of the Madras Legislative Council; Mr. Basil Loversy, the well-known Eurasian educationist; P. Sadasiva Pillai, the distinguished Native Judge who presided over the Chief Court of Travancore for several years, and that

great scholar, Dinadayalu Naidu, who lived a life of indifferent health, and died a premature death owing to over-study and consequent mental derangement. All these six obtained their Proficients' Degree with honours, the then Head Master, Mr. E. B. Powell, C.S.I., the great pioneer of the Government system of education on secular and non-sectarian basis in Madras, having followed up the capacity and zeal of his pupils, and carried them beyond the limits of instruction in the various branches of literature and science appropriate to a college course.

It was at this stage that Ramiengar imbibed a knowledge of the sciences, and acquired a taste for physical science and astronomy in particular. During his school-days Ramiengar walked daily with his bundle of books all the way from Black Town to the Presidency Magistrates' Court, on the Pantheon Road, where the Government High School was located during the first decade of its existence; and his companion in these walks was his cousin, V. Sadagopacharlu. There was a sad domestic occurrence which cast a gloom on his family during Ramiengar's school-days. He lost his elder brother, V. Parthasaradhi Iyengar, a promising youth, who was warmly loved by all who knew him, and it became a matter of necessity that he should try to pave his own way as far as his scholastic career went, without being a burden to his bereaved parents. He studied diligently, spending the midnight oil, and earned one of the stipendiary scholarships, founded, fortunately, at this juncture, by the trustees of Pachaiyappa's Charities in the Government High School, with a view to encourage the higher education of deserving youths. About the scholarship, which enabled him to prosecute his study without requiring the assistance of his parents, he always spoke in grateful terms in after life. When the time came for him to repay the money he had thus received, he instituted a scholarship in the science branch, which is offered to this day to an undergraduate prosecuting his studies for the B.A. degree in Pachaiyappa's College.

When Ramiengar's school-days were over, the late Sir (then Mr.) Thomas Pycroft, who at that time was Secretary to the Board of Revenue, appointed him as a Translator in the Mahratta Cutcherry, where the Sheristadar wrote his reviews of the Collector's Jamabandy reports in the Mahratta tongue. The position of Translator in the Revenue Cutcherry gave him numerous opportunities of studying the history of the system of Revenue administration in the Madras Presidency, and prepared him for active life in the higher grades of the Revenue and Financial Departments of the Public Service. By his ability and diligence he soon won the confidence of the European Collectors and Secretaries. In September, 1850, he was offered by the Collector of Nellore the appointment of Head Moonshi in that Collectorate. This was accepted, and Ramiengar held the office till 1854. In the beginning of 1854, when the Department of Public Works was organised as a separate branch of the administration, he was offered the appointment of Deputy Registrar under the Chief Secretary to Government, and was employed in assisting the late Sir Henry Montgomery, not only in dealing with the papers in the Department of Public Works, but also in the other Departments under the Chief Secretary under Lord Harris's Government. In the following year, Ramiengar had the choice of two appointments offered to him—one that of Naib Sheristadar in the Nellore District, and the other that of Sub-Division Sheristadar in the then newly formed Sub-Collectorate in the Kistna District. He preferred going back to his old District of Nellore, where he became the Collector's confidential adviser in matters of District administration in certain branches of public business separately entrusted to him. This office he filled till March, 1857, when he was appointed Head Sheristadar of the District of Tanjore. When leaving Nellore to take up his new appointment, the Collector, Mr. F. B. Elton, a most conscientious officer, wrote a letter to Ramiengar, which concluded as follows, after referring to Ramiengar's attainments and character :—" Such men are the true friends of their country, and in their several spheres do much

to raise it in the scale of nations and in the estimation of all good men."

He filled the post of Head Sheristadar of Tanjore for nearly a year. He was next appointed a Deputy Collector in the same District, and he continued in that capacity to be still the Collector's confidential adviser. About the middle of the following year, 1859, he was advanced by Sir Charles Trevelyan to the place of an Assistant to the Inam Commissioner, for the purpose of settling the Inams in the Tanjore District, and was summoned to Madras, to confer with Mr. G. N. Taylor, the Inam Commissioner, before entering upon his new duties. While he was thus employed in Madras, he was informed by Sir Charles Trevelyan that he was expected to return to Tanjore and undertake the Revenue Settlement of an important portion of the District in the Cauvery Delta, which was then under what was called the *Olungu* Settlement—a Settlement which fluctuated each year with the out-turn of the harvest and the ruling price of paddy. This settlement was to be converted, on principles laid down by Government, into an arrangement under which the Government demand on each village and land-holder was to form a fixed instead of a fluctuating item. He accordingly returned to Tanjore, and, under the immediate orders of the Collector, effected in the course of eight months the change ordered by Government in the *Olungu* villages. While the settlement was in progress, Sir Charles Trevelyan, accompanied by his able Secretary, Mr. J. D. Bourdillon, went on a tour to Tanjore and other Southern Districts. In Tanjore they took occasion to scrutinize the work of Ramiengar so far as it had proceeded, and after repeated and prolonged discussions with the District Revenue Officers, and the landholders directly interested in the conversion of the *Olungu*, Sir Charles expressed his approval of the work already done, and ordered that it be proceeded with.

Speaking at the anniversary of the Presidency College in

1860, Sir Charles Trevelyan said :—" Another Native Officer who belongs to the same class has just carried through a work of the highest consequence in the Revenue Department in the Province of Tanjore, and his sterling ability and personal integrity are highly honorable, not only to himself, but to the nation to which he belongs." Ten year later, in a letter to Ramiengar, written at a time when the Statute regarding the extended employment of the Natives of India was passing through Parliament, the same gentleman said :—" We have reached another stage of the great question of the extended employment of the Natives of India. The Bill now passing through Parliament is based upon the just principles of dealing with the natives as we deal with our own countrymen, and appointing them to any vacant situations when they appear to be the persons best qualified for them, whether their qualifications are derived from previous employment in the public service or from the general course of an active, independent life. I shall be disappointed if you are not among the first to profit by the enlarged powers conferred upon the local Government. If you were employed in important public situations for a hundred years, you could not be charged with a more difficult or responsible task than the *Olungu* Settlement in Tanjore. You were recommended to me for the duty as being better qualified for it than any other person, European or Native, in the Presidency, and you acquitted yourself of it to everybody's satisfaction, without a breath of suspicion on your previous high character, although you had the fortunes of half the provinces in your hands."

On the completion of the settlement in Tanjore, Ramiengar, who had orders to join the Inam Commission, was, at the special request of the Collector, allowed to be retained in Tanjore as the Collector's Personal Assistant. While thus employed he was appointed by Government, in June, 1860, to investigate and adjust the outstanding claims of certain Mirasidars and Contractors, who had received large advances from the Department of Public Works

to repair the extensive damage done to the Irrigation Works in the District by the heavy floods which had occurred in it in 1858 and 1859. This duty he performed, and he succeeded in recovering a large portion of the outstanding advances. He was also entrusted, in the same year, with the settlement of the village of Nallattadi, in the Tanjore District, which was held on a peculiar tenure by a wealthy native family in Madras, and which had long been neglected by the proprietor, on account of its heavy assessment. He introduced a revised assessment, with the approval of the Collector and Government. In the beginning of the year 1861, the head-quarters of the Collector of Salem, which was still at Oosoor, above the ghauts, was removed by Government to Salem, and the Sub-Collector who was stationed at Namakal was transferred to Oosoor. Ramiengar was selected by Government to take the place of the Sub-Collector at Namakul, being at the same time promoted to the place of a First Grade Deputy Collector, and invested with the full powers of a Magistrate. He entered upon his duties at Namakal in May, 1861, and remained there to the close of 1864.

About this time the Government of India introduced the paper currency, and at their request the services of Ramiengar were placed by the Madras Government at the disposal of the Supreme Government. He was summoned to join Trichinopoly as Assistant Commissioner of Paper Currency, on a salary rising from 600 to 800 Rupees. He accordingly entered on the duties of this appointment in the beginning of 1865, but in the course of that year he found that there was scarcely sufficient work for him as Assistant Commissioner. This fact he brought to the notice of the Madras Government, whereupon he was drafted into the Chief Secretary's Office, as the Chief Secretary's First Assistant, his place at Trichinopoly being at the same time abolished. He entered on his duties in the Government Office in January, 1866, and remained there during the whole of that year. In the beginning of 1867, the Office of Superintendent of Stamps

fell vacant, by the death of the then incumbent Colonel Temple, and Ramiengar was selected by Lord Napier's Government to the vacant post, on a salary of Rs. 1,000.

In the following year he was appointed by Lord Napier and Ettrick as an Additional Member of Council for making Laws and Regulations. He continued to be in the Council for over twelve years, and had the privilege of taking an active part in all the principal measures of legislation which came before the Council during that period. With reference to the share taken by Ramiengar in the, perhaps, two most important of those measures, namely, the schemes of Municipal and Local Fund Taxation, introduced into the Council by Lord Napier's Government, in the year 1870, Sir Alexander Arbuthnot, a Member of the Madras Government, and the Member in charge of those Bills, wrote to him in the following terms, after the Bills had received the assent of the Governor-General:—"Now that they have become law, you must allow me to repeat to you on paper what I have already said to you in words, how greatly I feel indebted to you for all the valuable help and counsel you have given me throughout the whole of this affair. I believe that the two Acts have been so framed that, if they are well administered, they cannot fail to prove very useful measures, and if this should be the result, it will be mainly attributable to the part which you took in the preparation of the Acts, and especially in their final revision." At a later date, speaking on a public occasion, the same gentleman, referring to the College founded by Lord Elphinstone's Government in 1841, in which Ramiengar received his education, said:—"It was during that period that there was being educated a native member of our Local Legislative Council—an institution at that time unthought of—who, I am bold to say, whether as regards the uprightness of his character, the excellence of his judgment, the honesty of his purpose, or the independence of his action, has not his superior in any one of the legislative bodies now at work in this great Indian Empire."

Ramiengar was also a Municipal Commissioner for the Town of Madras for more than eight years, and was once offered the Acting Presidentship by Sir William Robinson, when he was Acting Governor, which, however, he declined. In May, 1871, he had the honor of being admitted as a Companion of the Order of the Star of India. On that occasion the Governor of Madras, Lord Napier and Ettrick, wrote to him in the following terms :—" I believe that the Insignia of the Order of the Star of India will shortly be forwarded to you by the Chief Secretary to Government, in the usual official form. I avail myself of this occasion to convey to you once more my sincere congratulations on the honor which Her Majesty the Queen has been graciously pleased to confer upon you, and to assure you that my colleagues concur with me in a cordial feeling of satisfaction that you should have been selected for this mark of Her Majesty's favor, so well deserved by your character, abilities and services to this Government."

In 1873, he was called upon by Government to proceed to England for the purpose of giving evidence before the Parliamentary Finance Committee which was then sitting, but he had to decline the honor on the same ground as that of his distinguished school-fellow, Sir Madava Rao. Two years later, when Mr. Powell retired from the office of the Director of Public Instruction, and Colonel Macdonald was called upon to succeed him, Ramiengar was appointed Inspector-General of Registration by Lord Hobart's Government. At the close of the same year, he was invited by the Duke of Buckingham and Chandos to attend the Imperial Assemblage at Delhi on the 1st of January, 1877, and had the honor of obtaining the Commemoration Medal from H.E. the Viceroy and Governor-General. Ramiengar also sat in various Committees on important public questions, such as those for the organization of the Department of Public Works; for revising the Madras Municipal Act; for preparing the Report on Vaccination in connection with the

Municipality; for the revision of School Books in use in the Madras Presidency; for preparing a Bill for regulating the administration of Hindu Religious Institutions; for the re-organization of the Municipal establishments; and for revising the establishment of the Sheriff's Office, the Assay Office, and the Village Munsiffs' Regulations of Sir Thomas Munro.

When his stay in Madras became a certainty, after his appointment as Superintendent of the Stamp Office, Ramiengar was, at the instance of John Bruce Norton, appointed a Trustee of Pachaiyappa's Charities. As a Trustee he did yeoman service by judicious advice when he and his colleagues were involved in a suit that threatened the very existence of Pachaiyappa's educational institutions. Ramiengar did much to regulate the educational charities in particular, and won for the Trust Board the confidence of the Hindu public and the respect of the European and Indian staff of professors and masters of Pachaiyappa's Schools. It was during his connexion with the Board of Trustees that Pachaiyappa's High Schools got fairly on the high road to improvement, with the new Principal, Mr. D. M. Cruickshank, at the head of the institution, who raised it after a time to the status of a Second Grade College. It was about this time that the administration of the late Chengalroya Naik's estate passed into the hands of the Trustees, and that effect was given to the charitable objects indicated in the will—a document full of perplexing subtleties. The Trustees of those days gratefully acknowledged the value of his experience and advice in solving those subtleties, and in the administration of the various charitable bequests entrusted to their management.

In 1880, Ramiengar retired from the service of the Madras Government, and on the invitation of the late Maharajah of Travancore, became his Dewan and adviser. His Highness had previously had several opportunities of forming an opinion of his

administrative ability, educational attainments, practical good sense and moderation, through regular correspondence with him. His career in Travancore fully justified the late Maharajah's selection. Ramiengar was Dewan of Travancore for nearly seven years, and during this period he thoroughly re-organised every branch of the Travancore administration. He found that the Criminal Courts were working without any law defining offences or laying down the procedure, and he accordingly introduced the Indian Penal and Procedure Codes as the law of Travancore. The police of the country having been found to be ill-paid, ill-disciplined and generally inefficient, a regulation was passed on the lines of the Madras Police Act to re-organise the entire force. The condition of the Judicial Department received his early attention as Dewan. The litigation of the country was continually on the increase, notwithstanding the introduction of a higher scale of fees, and the superior Courts were unable to cope with the increasing work. The entire judicial system was, therefore, re-organized by increasing the jurisdiction of Munsiffs' Courts, and investing them with Small Cause jurisdiction, reducing the number of Zilla judges, raising the salary of all judicial officers, separating the Police from the Magistracy, decreasing the number of Magistrates, which was unnecessarily large, and increasing their powers, and re-constituting the highest Court of the land on a satisfactory and independent basis.

The revenue side of the administration next engaged his attention. Here the existing arrangements were even more primitive and unsatisfactory than in the judicial branch. He, therefore, placed the revenue establishment on an efficient footing by revising both the Taluq and Division establishments, the principle observed being to reduce the number of hands and raise the salaries, as the one striking feature running through the whole of the revenue establishment was the smallness of remuneration, and the want of the adaptation of the staff to the work required of it. He also effected a complete re-organization

of the Salt Department, having for its object the efficient supervision of the salt works and depôts. By far the most important administrative measure introduced into the State by Ramiengar was the Revenue Survey and Settlement of Travancore. The want of such a survey was long felt and acknowledged by successive administrators. The defective character of the early surveys, and the imperfect nature of the revenue accounts, rendered a sound administration of the State extremely difficult, and as this difficulty was increasing year by year, Ramiengar resolved to undertake a regular and comprehensive survey and settlement as the only means of remedying the grave defects in the revenue arrangements. His scheme of survey and settlement defined the extent and value of all landed estates, gave an elasticity to the revenue, and perceptibly improved the public exchequer so as to facilitate all measures of progress in the "Model State," besides being a reliable record to appeal to in every case of dispute about lands and boundaries.

Among the other measures he introduced into the State were the introduction of intramural labour into jails on a systematic plan, remission of various minor taxes which, while oppressive to the people, were not highly remunerative to the State, the partial or total abolition of certain measures which compelled the poorer classes to supply provisions, &c., to Government at almost nominal prices, the encouragement of indigenous industries, such as the starting of paper and cotton mills, and the manufacture of sugar, the introduction of a Stamp Act, the remission of assessment on coffee lands, the simplification of the export tariff by the abolition of the export duty on numerous petty articles, the holding of agricultural exhibitions, the extension of elementary education by offering grants-in-aid to the numerous indigenous schools in the country, the establishment of Normal Schools, the abandonment of the import duty on opium and, last, though not least, the improvement and extension of the irrigation system of Travancore. In a word, there was no

department of Government which he did not overhaul and improve. It is also worthy of remark that it could not be said that he embarked public money in any undertaking that proved fruitless.

After the introduction of all these measures Ramiengar looked forward to a long and distinguished career in Travancore, the finances of which were rendered considerably buoyant by the salutary reforms he had effected. But he was not allowed to remain there to reap the fruits of his administrative work. He continued for over a year under the service of the present Maharajah of Travancore, and carried on vigorously the settlement and survey work he had undertaken, so that, when he left Travancore the settlement had been completed in two Taluqs. In a letter addressed to him on the eve of his retirement, H.H. the present Maharajah of Travancore acknowledged that "He had, in fact, during the past six years, imparted an impetus to national prosperity, the full force of which remains to be felt." The British Resident admitted that "under his firm administration, the general tone as well as the efficiency of the Public Service has considerably improved." In 1887, Ramiengar retired from Travancore on pension, and settled down in Madras to enjoy a well-earned repose, contemplating religious study and literary undertakings. But the hot winds of May were too strong for him and brought on suddenly a slow insidious fever, from which medical skill could do nothing to save him. It proved fatal immediately, and deprived Madras of the fruits of his leisure, varied knowledge and experience.

Ramiengar was passionately fond of reading, and not a month passed without his importing fresh books from England, or purchasing some in the local bookshops. His library has been presented by his widow to Pachaiyappa's College, where his favourite books are to be seen bearing marks of careful study. He was sober and abstemious, studious and methodical in the

despatch of business. He loved and preached order and method to all who came under his influence. He was always judicial in his tone and temperament, and deprecated extravagant and exaggerated language. Another feature of his life was that he would never take anything on trust, and his private and official letters shew that he always liked to have his facts and figures first. His likes and dislikes were very strong, but he loved to think that he could rectify his mistakes when he discovered them. He was a strict master, and judged others by a severe standard, so that he not unnaturally alienated from himself the affection of several men who honestly believed that they had been treated with but scant courtesy and kindness.

Though a conservative by nature, *Festina Lente* was his motto. He was the first Indian in Madras to keep his house in European style, to teach English and European music to the female members of his family, and to invite European gentlemen to parties at his residence. He took a leading part in organising and establishing the Madras Cosmopolitan Club, of which he was the first Secretary, at the suggestion of Lord Napier, then Governor of Madras, for the purpose of promoting social intercourse between Europeans and Indians. And, curious to tell, it was he that first suggested and asked for the expansion of the Legislative Councils, the discussion of the Budget and Financial Statement, and for the right of interpellation—privileges which took such a length of time for the British Government to grant to the people. He used to have before him, in his Travancore residence, a pictorial sheet with the words “Heaven is our Hope” printed in golden letters.





G. V. RUNGA CHARLU.



C. V. RUNGA CHARLU.

CETTIPANIAM VIRAVALLI RUNGA CHARLU was born in 1831, in a village in the Chingleput district. He was the son of C. Ragava Chariar, a clerk in the Chingleput Collectorate. While he was a child he narrowly escaped an accident. The cart in which his mother travelled capsized, and he escaped from serious peril to his life and limbs only by his removal from the lap of his mother by his brother, just a moment before the collapse of the cart. Runga Charlu's father, besides his small pay, had no property of any kind. He was anxious to give his son a good English education, but his very slender resources had almost compelled him to give up the idea, when, happily for Runga Charlu, one of his paternal uncles died, bequeathing a small sum of Rs. 800 to be laid out upon his education. This was no doubt a material addition to the resources of his father, but was hardly large enough to ensure his being sent to Madras for education. His father was still undecided, but the timely offer of patronage and help by V. Raghava Chariar, the first Indian Magistrate in Madras, removed all his father's apprehensions, and Runga Charlu was sent to Madras for education.

As a school-boy, Runga Charlu had the reputation of being precocious. He would often sit near his grown-up kinsmen, silently watching them play at chess, and he became such an adept in this royal game that when any of the players got puzzled

by some difficult move, they would consult their boy companion for a solution, which they readily obtained. Runga Charlu, when a school-boy, paid more attention to play than to his books; but he was so remarkably intelligent that with far less devotion to study he was able to distance most of his classmates. He was at first educated in Pachaiyappa's school, and his first teacher happened to be one, Priyagnana Mudaliar. He always loved and revered his old tutor, and spoke of him as a model to those who undertook the teaching of infant classes in the Madras and Mysore schools. During the last years of his life, when age incapacitated the teacher for school work, his loyal pupil periodically rendered him pecuniary help. Runga Charlu was next sent to the Madras High School, and Mr. Powell, who found in him a bright and promising student, gave him a scholarship of fourteen Rupees a month, which he accepted. Under Mr. Powell's teaching his intellect expanded, and he so thoroughly distanced his fellow-students that their highest ambition was to be but second to him. He continued his studies in the Madras High School till the beginning of 1849, when he passed the Proficient's test with great credit, obtaining a first-class certificate. Mr. Powell had such a high opinion of Runga Charlu that subsequently, when he declared his intention of competing for a Public Examination, Mr. Powell wrote to him, "I feel personally obliged to you for having made up your mind to enter the lists and throw down your glove on behalf of this institution You have ability, added to it energy and judgment, and you are sure to succeed."

His brilliant career at school, and the reputation which his high intelligence had already earned for him, so favourably impressed Mr. Ellis, of the Madras Civil Service, that he appointed him, almost immediately after he left school, as a clerk in the Madras Collectorate; and ere the term of acting appointment had expired, he was confirmed as a clerk in the Chingleput Collectorate. From Chingleput he was transferred on promotion

to Salem, where he became Head Writer. About this time he published two pamphlets, one on "Bribery and Corruption in the Revenue Department," and the other on the then burning question of "Mirasi Rights in the Chingleput and Tanjore Districts." Runga Charlu's next promotion was as Tahsildar of Saidapet, which office he held for two years. From Saidapet he was transferred to Nellore as next in rank to the Sheristadar in that Collectorate, and was soon made Head Sheristadar. In 1859 he was appointed Special Assistant to Mr. G. N. Taylor, the President of the newly-organised Inam Commission for the Madras Presidency. Runga Charlu distinguished himself by his ability and integrity and won the confidence of Mr. Taylor. His service in this department extended over a period of about seven years.

When Mr. Taylor's work on the Inam Commission was brought to a termination, the Madras Government appointed him to the special duty of enquiring into and reporting on the working of the Indian Railways. He chose Runga Charlu as his coadjutor in his new sphere of work, which required an intimate knowledge of accounts. Runga Charlu accepted the offer without consulting even his best friends and dearest relatives, but on going home an attempt was made to dissuade him from keeping his word with Mr. Taylor. The engagement involved a voyage to Calcutta. It was urged that a high-class Brahmin like Runga Charlu would be setting a most objectionable precedent by sailing in a ship to Calcutta. But Runga Charlu was far in advance of the times, and cared not a jot for the terrors of excommunication. He followed Mr. Taylor to Calcutta, and other places where their business called them, giving fresh proofs of his honesty and high intellect, and strengthening the very favourable impression which he had produced on the mind of his superior. His duties having been faithfully and satisfactorily discharged, he returned to Madras. Mr. Taylor's appreciation of Runga Charlu is best expressed in the following extract from a letter of Mr. Taylor :—"We were on terms of the closest inter-

course from the period of his leaving College and entering public service in 1849, and our mutual regard never faltered to the last. Whatever he may have owed to me for a helping hand at first starting, or for subsequent advancement in the public service was amply repaid by steady and untiring devotion. Throughout the whole of our official intercourse, his intimate knowledge of native character, his excellent judgment, his wonderful capacity for affairs, and his able and ungrudging assistance were always at my disposal. I attribute, in short, to his constant and ready help whatever of success I may have accomplished in the several measures with which we were associated." Mr. Taylor, who afterwards became the Madras Member of the Viceroy's Council, consulted Runga Charlu, and quoted in the Council his opinions with reference to the various legislative measures introduced into the Council. After his return to Madras, Runga Charlu was appointed Commissioner to the Madras Railway Company. On the organization of the Currency Department, in 1864, he was appointed Treasury Deputy Collector at Calicut, where he won the esteem of Mr. G. Ballard, the Collector, who afterwards became British Resident of Travancore and Cochin.

Meanwhile, affairs in Mysore were undergoing a complete revolution. The adopted son of the dethroned Kristna Raj Woodyar was recognised as heir to the throne, and it was resolved that the kingdom should be handed over to him on his attaining the age of eighteen. It was further resolved that, to prevent the recurrence of any catastrophe, such as had necessitated the interference of even Lord William Bentinck, the well-known advocate of peace and the non-interference policy in India, the young Maharajah should be given an education and a training which would fit him for undertaking the onerous duties of a king with five millions of subjects, and for administering the kingdom in a manner conducive to the material prosperity and well-being of his subjects. This order of the Secretary of State for India necessitated an immediate change in the adminis-

tration of the province. Mr. L. Bowring, who was then in charge of Mysore on behalf of the British Government, wrote to Mr. Ellis for a trustworthy Madrasi to hold the appointment of Comptroller of the Mysore palace. Runga Charlu was recommended for the place. He accepted the offer, and joined the Mysore service in 1868. Soon after taking up his appointment, he was deputed, without prejudice to his duties as Comptroller, to assist Major Elliot in preparing an account of the moveable property of the palace, giving the estimated value of every item of property, and to arrange for the safe custody of the more valuable portion of it, consisting chiefly of costly ornaments belonging to the Raja.

Runga Charlu next directed his attention to the confused state of affairs within the palace. With the small executive powers which his position gave him, he checked the growing malpractices within the palace walls. He rid the palace of a large number of useless sycophants who were fattening upon the palace resources. Col. Malleson was at this time the tutor and guardian of the Mysore Prince, and the able and effective way in which Runga Charlu cleansed the palace of all wicked underlings enlisted the sympathy of Malleson. The following letter, addressed to Runga Charlu by the Colonel, shows how highly he esteemed Runga Charlu:—"I have been struck with the noble tone of your letter. It went quite to my heart. I am very glad of your determination to come to Ooty with the Maharajah. I can easily conceive that you must be tired. You are the brain and life of our concern, and I cannot say how much I am indebted to you."

In 1874, Runga Charlu published in London a remarkable pamphlet, entitled, "The British Administration of Mysore." The author promised the public another pamphlet, which was to contain suggestions for the future. But this was never given to the world, and the only probable reason of this breach of promise

is that Runga Charlu was soon raised to a position where he had free scope and sufficient authority to put into immediate practice the suggestions he had intended to make. This pamphlet was no sooner published in Mysore than its owner ceased to be regarded as a mere Comptroller of the palace. He was universally recognised as a man of consummate ability. Mr. Gordon, Chief Commissioner of Mysore, chose Runga Charlu as his Revenue Secretary. They jointly introduced several reforms and changes, which considerably reduced the expenditure of the State. An Indian Secretary and Revenue Commissioner was substituted for three European Commissioners, who were previously discharging the same functions. The salary of Deputy Commissioners, which originally ranged from Rs. 1,000 to 1,666, was reduced to the grade of Rs. 700 to 1,000. The offices of eight of the twenty-seven Assistant Commissioners were abolished. All European Assistant Commissioners drawing large salaries were replaced by nineteen Indians on moderate pay. All except four of the Deputy Commissioners receiving the old scale of salary were removed, and efficient Indians appointed instead. Similar reforms, upon the principle of substituting cheap but efficient Indians for highly paid Europeans, were inaugurated in every branch of the administration, viz., the Educational, the Forest, and the Public Works Departments. Owing to these reductions, and other numerous items of retrenchment in other directions, the expenditure for the year 1879-80, the first year of Runga Charlu's Secretaryship, was two lakhs and a half short of the actual receipts for the year. It will thus be seen that in the course of one short year of his being raised to the Revenue Secretaryship, Runga Charlu was able, under the superintendence and with the co-operation of Mr. Gordon, to institute reforms and to reduce expenditure.

In appreciation of these services, the Government of India honoured him with the title of C.I.E. in 1880. But some of the natives of Mysore were resolved to decry his intellectual accom-

plishments, and even to traduce his unimpeachable moral character. In 1880 it was alleged for the first time in public prints that some jewels were clandestinely removed from the palace by somebody, in 1872 or 1873, and it was suggested that the then Comptroller of the Palace had certainly much to answer for in that connection. False as this and kindred allegations apparently were, they created quite a sensation at the time in Mysore. Mr. Bowring, at whose instance Runga Charlu was taken to Mysore, and who reported in terms of unqualified praise of Runga Charlu's work as Assistant to Major Elliot, thought that an explanation was then due from him to the Mysore public, and hastened to write to one of the Mysore officials letters exculpating himself. "When I nominated him (Runga Charlu), on the recommendation of the Madras Government, to assist Major Elliot," wrote Mr. Bowring, on the 25th August, 1880, to a Mysore official, "it was not my intention that he should assume a high administrative position, for I regarded his appointment as of a temporary character, while recent events would have disinclined me still more from selecting him as Dewan." In another letter, dated 30th December, 1880, to the same Mysore correspondent, he said: "As regards the introduction into Mysore of Mr. Runga Charlu, I am responsible for it, as you remark; but you know that I nominated him for a special purpose, and that it never entered into my head that he would assume the prominent position he now holds. Perhaps you will say that I ought to have foreseen this, but in reply I may urge that, had I remained Chief Commissioner, I would not have allowed him to exercise any undue sway in the country. I cannot regret having obtained his services to assist Major Elliot, for his work in this capacity was very well done; but I do not hold myself responsible for his subsequent self-aggrandisement. Supposing an engineer constructed an irrigation channel, and that owing to want of attention on the part of his successor the channel ate into its banks and flooded the country, would you hold the first man responsible? I think not; so I cannot take blame to myself for any unchecked

action on Mr. Runga Charlu's part. If he be nominated Dewan, it will not be in accordance with my suggestion."

In justice to Mr. Bowring, it is necessary to add here what he thought of Runga Charlu at the time of his death. "I hasten to convey my sincere sympathy on an event which, besides the great sorrow which it must naturally cause to the members of his family, is to be deplored as a national misfortune by the people of Mysore. I am well aware of the efforts made by him to restore the financial position of the provinces, and of the laudable steps taken by him to promote the welfare of its inhabitants, who, by his untimely death, have lost a sincere benefactor and a wise administrator. I feel very anxious for the future of the country, as, although there are doubtless many able officials from among whom the selection of a successor might be made, I fear there is no one in the Province who is likely to command the support both of the Resident and the Maharajah. Administrative talent, combined with integrity and a knowledge of character, is a rare accomplishment. Rare, indeed, are integrity and patriotism."

The alleged disappearance of the palace jewels was thoroughly and satisfactorily explained by Mr. Wilson and other respectable officials. It was traced to a mere clerical error, for which Runga Charlu was certainly not responsible, and the other allegations against the character and intellectual qualifications of Runga Charlu were proved to be altogether baseless and malicious. On the 25th March, 1881, he was appointed Dewan of Mysore.

To form a reasonable estimate of the success of Runga Charlu's administration as Dewan of the province of Mysore, it is necessary to take into consideration its financial, agricultural and industrial condition at the time of the rendition. Expensive establishments in every branch of the administration, after the model of the adjacent British dominions, had well-nigh drained

the resources of the country, and the terrible famine of 1877, almost unprecedented in the annals of any province in India for its severity, impoverished the exchequer. A million of the people whom it affected had succumbed to its effects, and as the major portion of these unfortunate victims were sturdy men, who earned by handicraft more than they consumed, their deaths produced a retarding influence on the extent and success of handicraft for some years to come. The amount of immediate damage caused by the terrible famine to produce, live stock and other property, was estimated at ten millions sterling. The comparatively small saving effected by judicious reforms, and the inauguration of a policy of retrenchment, during the official years 1878, 1879, and 1880, was more than swallowed up by the special and additional expenditure incurred during the close of the official year 1880, under the heads of installation and palace charges, and a few expensive reforms that had necessarily to be instituted, despite the poverty of the State. The revenue, which before the famine was nearly a hundred and ten lakhs a year, was just steadying itself, and there was not the slightest possibility of any addition to it by increased taxation. The industrial activity of Mysore had considerably abated after the famine. The standing debt of eighty lakhs due by the State to the Imperial Government, drained the country of four lakhs of rupees annually by way of interest. It was under such circumstances, which would have daunted the sanguine spirit of the best of statesmen, that Runga Charlu began his career as Dewan of Mysore. The only advantage which Runga Charlu possessed was the intelligent appreciation and co-operation of the young Maharajah, who, though too young to lead, had grown old enough to be worthily led.

The first task that engaged his attention was the completion of the reforms which had been inaugurated by the Mysore Commission and partially achieved during the two preceding years. Hassan and Chittaldroog ceased to be separate districts for the purpose of civil and criminal administration. Nine taluks

were converted into Deputy Amildars' stations: four Munsiffs' Courts and three Sub-Courts were abolished; five out of eight district jails were also abolished, as also the establishments attached to a number of travellers' bungalows. All these reductions resulted in considerable savings, to the extent of nearly two lakhs of rupees annually. Runga Charlu next directed his attention chiefly to the Forest Department, which, owing to maladministration, and, to some extent, the nature of the country and the difficulties of traffic, had not been yielding a revenue commensurate with the area covered by the forests and the demand for timber. The long-established custom of disallowing the sale of sandal, and the wasting of all available quantity of it within the four walls of the palace was discontinued, and the revenue from the Forest Department showed a considerable increase. With the help of savings thus effected, with an outlay of eleven lakhs of rupees, Runga Charlu made the long-talked-of Mysore Railway an accomplished fact. There was no reform so highly appreciated by Runga Charlu as the introduction of a network of railways within the Mysore territory, affording considerable facilities for communication, and for the development of local industries, by connecting Mysore with the outlying districts of the British dominions. Mysore possessed all facilities for purposes of irrigation, but still a large area of land remained uncultivated, and a large area ill-cultivated. This defect in the agricultural industry of Mysore Runga Charlu discovered was attributable not to want of conveniences of irrigation, but to want of enterprise in the agricultural portion of the population; and this defect could only be cured by the introduction of railways. Notwithstanding the crippled resources of the country, Runga Charlu met the expenditure required for the construction of the railway without making it felt as a grievance. He more than once assured the Representative Assembly that year after year a sum of five lakhs would be allotted to meet the expenditure incurred by the construction of railways until the proposed line of communication should have been accomplished.

The next important subject that attracted his attention' was the heavy debt of eighty lakhs which the State owed to the Imperial Government. The state of the finances negated all hopes of the debt being paid off in a lump for ages following. The interest on the amount of the debt was in itself a startling figure, and for many years it would be as much as the State could do to be punctually paying up the interest. As matters stood, the payment of the debt could be demanded at any moment by the Imperial Government, and the State would, in that contingency, be driven at the best to adopt measures altogether ruinous to its prosperity. With the object, therefore, of providing against such a contingency, and of securing such other concessions as the Imperial Government might be induced to grant, he opened correspondence with the British Government, laying stress not merely on the impoverished condition of Mysore, but on the confessed mismanagement of the famine-relief works while the country was under British administration—a fact admitted by Lord Lytton, the then Viceroy of India. The result of the correspondence was that very favourable terms were granted to the State. The interest was reduced from five to four per cent. (no small concession where the capital was eighty lakhs), and the loan itself was made payable in forty-one annual instalments of four lakhs. This arrangement reduced the enormous debt to an increased expenditure of four lakhs a year for forty-one years.

All apprehensions on the subject of this enormous debt having been set at rest by this arrangement, Runga Charlu directed his attention to the funds required for the construction of the railway line from Bangalore to Tiptur. Encumbered as the State was he would not abandon this project, or even postpone it; but with commendable boldness, that rested on calculations of profit which the line was expected to bring in, he applied for and obtained the permission of British Government to raise a loan of the sum necessary to be laid out on the line. A loan of twenty

lakhs was raised, and the construction of the line was begun and pushed on energetically.

But the most glorious feature of Runga Charlu's administration of Mysore was the organization of the Representative Assembly. The statesmanlike caution with which Runga Charlu approached this experiment, as it must then have appeared to everybody, cannot but raise our estimate of his intellectual powers and foresight. The Representative Assembly was not to be given any active share in the administration of the province. The members were to be mere recipients of information about the doings of Government and of its intentions with regard to the future. They were assured that the Government had the best interests of its subjects at heart, and that it would try to promote their prosperity. The provisions of new laws intended to be introduced would be explained to them that they might see their utility. It was necessary and advantageous to the State and the subjects that they should properly understand each other. "Such an arrangement," wrote Runga Charlu, "such an arrangement, by bringing the people in immediate communication with the Government, would serve to remove from their minds any misapprehension in regard to the views and actions of the Government, and would convince them that the interests of the Government are identical with those of the people." When the Representative Assembly met for the first time in 1881, its objects were questioned, its success doubted, its constitution discussed and adversely commented upon, and the whole scheme was represented as a well-devised artifice of the fertile brain of the Dewan, who saw the necessity of giving some proof of an assumed patriotism to conciliate the indignant Mysoreans, whom his towering ambition, his partiality for Madras, and his sudden elevation had offended. But the Assembly has survived all such criticisms. During the first two years of the Assembly Runga Charlu carried out only partially the reforms which he intended to introduce. He hoped to live long enough to complete them,

and to see the Mysore province intersected by a number of railway lines. But this was not to be. About the close of 1882 he fell seriously ill. After a wearying illness of some months, he was taken to Madras for a change, but he grew worse and continued to sink, until death put an end to his highly useful and honorable career.

Mr. Taylor, his old friend and patron, on hearing of his death, wrote that Runga Charlu's "loss will long be felt and mourned by his fellow countrymen, and it will be no easy task to the administration to fill his place." Mr. Powell, his old master, said: "He was one of my earliest and best pupils, and a most honourable and able man. Apart from the loss to his family and his friends, his untimely death is a sad blow to India, and Mysore in particular. The advance of a Hindu to a prominent position amongst statesmen necessarily raises the whole country, and is an incentive to his countrymen to persevere in well-doing. So far, it is a consolation that his career has been a most useful and a distinguished one, and that his example and his reputation will continue to actuate your countrymen for many years to come. I would urge upon you to have his example before you throughout your lives, to aim at being as conscientious and as energetic as he was throughout his lifetime." Mr. Porter considered Runga Charlu's death an irreparable loss to Mysore. Writing to his son, Mr. Porter said: "He had just time to show how much he was able to do when he was taken away. There is nothing that I know so full of sadness as a career like that cut short when it was so full of promise. I was wonderfully fond of your father. Of all the men I have met in India, there was no one I was so fond of talking to on all subjects. He was full of ideas, and his thoughts were always running on schemes for improving the condition of the people. I can hardly think of that busy brain being still. Then he had a remarkably fine temper, and was very pleasant in all his ways. There was not a particle of rancour about him. I feel personally

as if there was a great blank in Mysore when he is gone. It is gratifying to hear that he retained his vigour of mind to the last. The *Times* noticed the curious coincidence that the Ministers of Mysore and Hyderabad died within a few days of each other." The late Maharajah of Mysore said that by the death of Runga Charlu he had been deprived of an able, faithful, and devoted councillor, and that the people of the State had lost a true and sympathetic friend. The Mysoreans, who once hated him, mustered strong to show their respect for him at the meeting held at Bangalore, soon after his death, to concert measures for perpetuating his memory.





C. V. RANGANADA SASTRI.



C. V. RUNGANADA SASTRI.

CALAMUR VIRAVALLI RUNGANADA SASTRI was born in a small village near Chittur, about the year 1819. His father, although extremely poor, had the reputation of being one of the greatest Sanskrit scholars of his day. Born and nursed in the cradle of poverty, Runganada's parents were unable to give him any substantial education beyond instructing him in Sanskrit. It is said that he was extremely precocious in his youth. In his eighth year he was able to speak Sanskrit, and to construe it correctly. He was passionately fond of play, and took a delight in romping with street boys. It was the pride of his latter years that at ten he was able to scale the highest walls and climb the tallest trees.

When he was twelve years old an incident occurred which may be considered as the turning point in his life. His father had taken an *Ijara* of certain lands under Government. The crops having failed, and he being unable to pay the Government dues, he was, according to the custom prevalent in those days, lodged in the Civil Jail. While the father was in jail, his father's annual ceremony had to be performed. Runganada's mother, not knowing what to do, fell a-crying. Seeing his mother cry, young Runganada was deeply moved, and on ascertaining from her the cause of her sorrow, he resolved to go to Chittur to obtain his father's release. He went to the house of the District Judge, Mr. Casamajor, at Chittur, and laid his

case before him. The Judge told him that he would not release his father without taking security for his re-appearance. Runganada said, in reply, that the only security he could give was himself, and offered to take his father's place in jail. Such an unexpected offer coming from a boy of twelve moved the feelings of the District Judge. He at once ordered the immediate discharge of the father, and asked Runganada to go home, but see him the next morning. Runganada himself took the order of his father's discharge to the jail authorities, obtained his father's release and reached home late in the night. His mother was surprised to see her husband return, and upon hearing that it was due to her dutiful son, she lavished on him the tenderest caresses. It was the pride of Runganada Sastri in his old age to describe the treatment he received at the hands of his parents on that epoch-making night.

Early in the morning Runganada again started for Chittur, and at the appointed time was at the house of Mr. Casamajor. The benevolent Judge received him very kindly, and after questioning him about the state of his family, asked him whether he would begin the study of English if he undertook to bear all his expenses. Runganada, like a dutiful son, said that he would consult his parents before giving any reply. The Judge thereupon sent for his father, and prevailed upon him to give his consent, and the very next morning Mr. Casamajor himself taught Runganada his A B C. The progress made by young Runganada was remarkable. Within the short space of six months he was able to read English correctly. Mr. Casamajor, finding himself unable to do justice to his new pupil, recommended him to the care of one, Mr. H. Groves, a missionary residing at Chittur. Mr. Groves spent nearly the whole of his morning hours in educating his new pupil. Mrs. Groves also treated him with remarkable consideration. Runganada's residence was about five miles distant from Mr. Grove's house. One morning Mrs. Groves found him coming walking, and asked him whether he had had

his breakfast. Receiving a reply in the negative, she at once ordered her milkman to give him half a measure of milk every morning immediately on his arrival. This and various other acts of kindness of a like nature were the constant theme of Runganada's conversation in his later years. Runganada evinced a remarkable aptitude for mathematics, a subject in which Mr. Groves was himself a proficient. Within two years he advanced as far as Conic Sections, and began the study of astronomy, a subject in which he took the greatest interest till the last day of his life. As time passed the fund of Runganada's knowledge increased proportionately. Mr. Casamajor, who was bent upon giving him a liberal education, wanted to send him to Madras. At first, Runganada's parents were very reluctant. The counsel of the Judge, however, soon prevailed, and in the year 1836 he was sent to Madras, with a letter of introduction to Mr. Kerr, the then Principal of Bishop Corrie's Grammar School.

Mr. Kerr was astonished at the capacity for knowledge displayed by his new pupil. The regard which the master had for his pupil is expressed in a book entitled "*Domestic Life of the Natives of India*," published by Mr. Kerr on his return to England, after a long service in India, first as Principal of Bishop Corrie's Grammar School at Madras, and then as Principal of the Hindu High School at Calcutta. Runganada used to go often to Mr. Kerr's house, and Mr. Kerr, in his book, says that at such meetings they read together *Smith's Wealth of Nations*, *Locke's Essays on the Understanding* and *Paley's Natural Theology*. "At what I may call our meetings for mutual improvements," writes Mr. Kerr, "we often engaged in general conversation, after the more serious business of the evening was over. I was astonished to find so little difference between his mind and that of an intelligent European. His mental powers were equal to those of any European of the same age I have ever known, while his amiability, truthfulness and manly honesty were above all praise."

During the time Runganada was at Madras, Mr. Casamajor took the deepest interest in his welfare. The following letter, written by him to Mr. Kerr, shows that the interest taken by him was of no ordinary kind:—"I really believe Runganada to be worthy of all the culture that can be bestowed upon him, and in this confidence I am desirous he should remain with you as long as you think that he is likely to add anything to his knowledge. How long this will be no one can judge as well as yourself. I have all along wished to give you a *carte blanche* respecting him. I feel that he is in perhaps the most favourable situation for his improvement that could have been provided for him, and my only anxiety has been that he should be able to take the fullest advantage of that situation. I do not know to what extent you have acted on the authority to supply him with books, but I wished it to be understood and acted upon in a very liberal sense. He is now likely to require more and more, and I beg of you not to stint him. For instance, I have no objection to your supplying him with an encyclopædia and the best dictionaries, if you think the time has come for him to use them with advantage. You need not tell him (and I had rather you did not) that the books are given him as his own, or by whom they are supplied. He will think they are yours, and so, perhaps, take more care of them. You may give them to him as his own when he leaves."

About the year 1839, Mr. Casamajor was transferred to Madras as a Judge of the Supreme Court, and Mr. Kerr got a situation in Calcutta. Mr. Casamajor was unwilling to allow him to remain any longer at Bishop Corrie's, and sent him to the old High School with a letter of introduction to Mr. Powell. He was soon admitted, and in a few days Mr. Powell came to know the stuff of which Runganada was made. The remarkable aptitude for mathematics displayed by him induced Mr. Powell to make him teach that subject to the lower class. Rajah Sir T. Madava Rao was then one of Runganada's pupils. In the year 1842, Runganada presented himself as a candidate for the Proficient's

degree and came out with honours. He was the only one who passed that year, and his name still stands in the Presidency College calendar as the first among Proficients. On taking his degree, he went to see Mr. Casamajor at his house. He received him with open arms, and said: "Why, Runganada, I feel myself perfectly rewarded by your conduct. God bless you." They had a very long conversation as to his future career. Runganada's greatest ambition was to become a Professor in the University which was about to be formed. The following letter, written by him to Mr. Kerr on taking his degree, shows the inclination of his mind:—"During the first two years of my continuance at the High School, I had made up my mind to prosecute my studies in mathematics, and procure the situation of teacher in the projected Engineering College, and had even the vanity to fancy that I might become a Professor in the same way as Gangadhara Sastri, of Bombay." Mr. George Norton, who was then president of the University Committee, as well as Mr. Powell and Mr. Casamajor, recommended him very highly for the coveted post. Unfortunately for Runganada, the Madras Government smashed all the plans of the projected Engineering College. The subsequent hostile attitude of Government towards the High School gave him no hopes of getting a situation there, notwithstanding the endeavours of Mr. Norton and Mr. Powell.

When matters stood thus, Runganada was summoned to Chittur, where his father was very ill. He wanted to obtain a footing at Chittur, to enable him to be by the side of his father in his old age, and asked Mr. Casamajor to help him to get it. The Judge was only too glad to help him. He gave him a letter to the Collector, and Runganada, a few days after his arrival at Chittur, was given the post of Head Clerk in the Subordinate Judge's Court, on a salary of Rs. 70. He had ample leisure for study, and he availed himself of it to increase his fund of knowledge. He began the study of Telugu, Hindustani,

Persian and Canarese, and the progress he made in them was remarkable. Nearly the whole of the records in Court were translated by him alone, and every successive Judge was astonished at seeing the talents displayed by him. He was very ambitious of securing a post in the Supreme Court. His father died, and he wished to leave Chittur. Fortunately for him the post of Interpreter in the Supreme Court fell vacant, and the Judges resolved to throw the post open for competition. Mr. Casamajor wrote to Runganada, and asked him to send in his application. This was soon done, and Runganada offered to stand his trial in Tamil, Telugu, Marathi, Canarese, Hindustani, Persian, and English. His superiority was decisive, and the post was conferred on him.

As Interpreter in the Supreme Court, he had ample opportunities of distinguishing himself. His personal contact with the judges made them admire the ease and fluency of his interpretations. As days passed he rose in their estimation, and their opinion of him was so very high that they did not fail to compliment him openly whenever there was an opportunity. Having exhausted all the languages of Southern India, he betook himself to the study of the languages of Europe. French and Latin soon opened their treasures to him. One day, the services of a French interpreter were wanted in Court. Runganada Sastri at once offered his services, and the presiding Judge, Mr. Gambier, was surprised at the offer. He asked him to proceed with the interpretation, and within a few minutes, was astonished at the accuracy of his interpretations. From this day he became a personal friend of the judges. He was invited to their house often, and most of his holidays were spent in conversing upon many questions with them. The following testimonial, given to him by one of the judges, will show the estimation in which he was held by them:—"I say unhesitatingly that you are out-and-out the best interpreter I have met with. I have received your interpretations not only from many Hindu

languages, but also from those of Europe, and have never had any occasion to correct you. I must add my unqualified good opinion of your honourable conduct as an officer of this Court." The post of Chief Interpreter in the Supreme Court was not the same trifling post it is now. The Interpreter was then paid by commission, and Runganada Sastri, who was master of many languages, was able to make between Rs. 2,000 and 2,500 a month. He was at this time a master of the Sanskrit language, and his elucidation of the texts was so very clear that not a single intricate point of Hindu Law was decided without his opinion being taken. Sir Christopher Rawlinson was his greatest admirer, and in the year 1857, when the Madras University was established, it was through his influence that Runganada Sastri was made a Fellow. In the year 1859, when Sir Charles Trevelyan came out as Governor of Madras, Sir Christopher introduced Runganada Sastri to him as the most enlightened Indian in Madras. Sir Charles soon became an ardent admirer of Runganada Sastri. He was constantly invited to Government House, and with him Sir Charles discussed many questions regarding the social condition of the Hindus.

In April, 1859, there was a vacancy on the Small Cause Court Bench, and Runganada Sastri's name was mentioned in connection with it. Much opposition was raised to his appointment on the score of his being an Indian. But Sir Charles was firm, and the acting appointment was given to Runganada Sastri. The ability displayed by him in his new post soon falsified the predictions of those who were opposed to him. He was everywhere spoken of as a wonderful man, who could distinguish himself in any capacity. He continued to act as a Judge of the Small Cause Court until 1862, and was confirmed in that appointment on the third day of February, 1863. When he gave over charge of his appointment as Interpreter, he received a letter from Sir C. Scotland and Sir Adam Bittlestone, in which they said: "In acknowledging the receipt of your letter,

informing us of your appointment as Judge of the Small Cause Court, and tendering your resignation of the office of Chief Interpreter, we cannot but express the satisfaction we feel at your well-merited promotion, whilst we regret the loss to ourselves of your valuable assistance, which is the necessary consequence of that promotion; nor can we permit you to retire from an office which you have filled so ably for so many years, without conveying to you an assurance of the high esteem in which you have ever been held by the judges under whom you have served."

As Judge of the Small Cause Court, Runganada Sastri had ample time at his disposal. His shrewd common sense, and his knowledge of several languages enabled him to go through his work in a few hours. Courteous and affable to all, he is still remembered as one of the best Judges that graced the Court. He now began the study of Arabic, a language in which he made considerable progress. Hafiz and Sadi were his favourite authors, and he took a pride in getting their best passages by heart. As time rolled on, the fund of his knowledge increased proportionately. In every field of knowledge which he entered he walked with giant strides. He came to be lionized wherever he went, and his scholarship was the talk of the day. He enjoyed the confidence of successive Governors, and every one of them treated him with marked consideration. His Grace the Duke of Buckingham was his sincere admirer, and it was he that induced Runganada Sastri to add German to his store of knowledge.

In the year 1867, Runganada Sastri was appointed a Trustee of Pachaiyappa's Charities, in the welfare of which he took a keen interest. In 1877 he was honored with an invitation to be present at the Imperial Assemblage held at Delhi, and was presented with a medal and certificate of confidence by the Viceroy. On the 16th of February, 1880, he retired on pension,

and in honor of his distinguished services, he was made a Non-Official Member of the Madras Legislative Council. In July, 1880, he was offered by Sir Salar Jung the post of Private Secretary, on a salary of Rs. 2,500. This honor he declined, as it was his ardent desire to spend the evening of his days among his books, and in the education of his grandchildren. But he was not destined to realise the objects he had in view. Death, which is no respecter of persons, overtook him on the 5th day of July, 1881.

Runganada Sastri was in stature above the average height. The muscular development of his body was a matter of surprise to many an Englishman. Mr. Kerr says in his book: "Of all the Hindus with whom I have become acquainted in India, perhaps the most interesting is my friend, Runganada. His personal appearance was very much in his favour. He was, for a Hindu, rather above the middle height, stout and well made. His complexion differed but little from that of a European well-bronzed by a tropical sun. His features were regular and even handsome, his eye bright with intelligence, his forehead one of the finest I have ever seen. The expression of his face was generally serious." In every assembly in which he was present, he was immediately recognised, and his powerful voice carried with it an amount of authority which few dared to dispute. Himself open to conviction, he always tried to convince others by argument.

The secret of his success lay in the mechanical precision with which he went through the routine of life. His movements were like clock-work, and one merely had to see what he did to know the time. He was passionately fond of exercise, and used to spend the first hours of the day in the building up of his physique. An ardent admirer of Indian gymnastics, he used to go through a regular course of training every morning between four and five. From five to seven he was on horseback, and it might be said to

his credit that the firmness with which he sat on the saddle was admired by many Englishmen. The evenings were generally spent in taking long walks. Such being the training he gave his body till the last day of his life, it is not surprising to hear that there was hardly a single day in his life on which he was confined to bed. Six hours of the day were regularly spent in his study, and it might be said that he was the only Indian who died book in hand. Whatever he did he tried to do to perfection. He never knew the way of doing things by halves. Himself a thoroughly conscientious man, he hated falsehood in all its forms. As a man of culture, Runganada Sastri occupied a very high place in India. In the evidence of Mr. George Norton, given before the Parliamentary Committee which sat in England in 1853, he said, with regard to the attainments of Runganada: "He is a young man of very powerful mind, and would have been a distinguished man at either of our Universities. He is as remarkable for the strength and powers of his mind in mature life as I should say almost any European." The extreme uniformity of his life, coupled with his equable cheerfulness, maintained by habits of regular work, enabled him to amass a vast amount of knowledge.

In style he aimed at the simplicity and strength of undefiled English. In every language he took up his aim was to go through the best authors. Their best passages he could repeat word for word. His library consisted of over three thousand volumes, and every book bears marks of having been handled by him. The references—which are to be found on almost every page—to the other books in other languages containing similar thoughts, show that his study was of the most critical kind. He took delight in reading old authors. Cicero, Virgil, Plato, and Aristotle were his favourites. His admiration for Cicero's orations was so great that he was able to repeat most of them from memory. With him, to read a passage once was to understand it; to read it twice was to be able to repeat it; and to read it for a third time was to treasure it in his mind. Arabic and Persian he

could speak like the most accomplished Moulvie, and the best passages of Hafiz and Sadi were always at his fingers' ends. He did not take equally great delight in English poetry. Pope and Milton were the only poets he liked. It was his firm conviction that the best of poets thrived only in the East. He loved knowledge for its own sake. It was not, in his hands, a mere tool for making money. This was the idea he formed in his school-days, and it was this thirst for knowledge for its own sake which left him, at the time of his death, master of fourteen different languages, viz., Tamil, Telugu, Malayalam, Canarese, Marathi, Hindustani, Persian, Arabic, Sanskrit, Latin, Greek, French and German, and a student in a fifteenth—Hebrew. The treasures of Sanskrit literature were to him the dearest. There is not a single book in Sanskrit which has escaped his attention, and the countless manuscripts which he purchased at high prices show that his appreciation for that language was of the most enthusiastic kind. Of him it might be truly said, while seated in his library :

“ His days among the dead were passed.
 Around him he beheld,
Where'er his casual eyes were cast,
 The mighty minds of old.
His never failing friends were they
With whom he conversed day by day.”

As a patron of letters, Runganada Sastri was not behind-hand. His enthusiasm for learning showed itself in his zeal for communicating knowledge to others. His great principle was—teach or be taught. He had always around him a number of scholars in different languages, and his happiest hours were those spent in their company. He rewarded them all munificently. French and Latin he studied under an eminent Frenchman from Pondicherry, whom he was maintaining in his own bungalow, and to whom he was paying a hundred rupees a month. To one

Sanscrit pundit, for whom he had the highest admiration, he gave presents amounting at times to five hundred rupees. He was always fond of educating others himself, and had in his house half-a-dozen students, whom he fed, clothed and educated at his own expense. In the Senate he was ever ready with his counsel, and the good work done by him may be estimated by the following testimony of Mr. George Norton:—"I have every expectation that he will apply his powerful mind and untiring efforts for the amelioration of the condition and prospects of his fellow-countrymen, who are already deeply indebted to him for his past labours as one of the Governors of the Madras University."

As a social reformer, Runganada Sastri occupied a very high place. He was the first to point out the evils of Hindu customs, and to attribute the backward condition of the Hindus to those evils. Mr. Kerr says, in his book: "I remember having an interesting conversation with him one evening, on the subject of the social condition of his countrymen. He seemed to be convinced that the backward state of his countrymen was mainly owing to a silly reverence for old customs, however absurd they might be." He worked heart and soul to efface these evils. He had, however, to work single-handed, and was, therefore, unable to accomplish much. He was the first among Indians in Madras to wear boots and trousers, though this was a small matter. At first he was ridiculed by many of his countrymen, but, being a man of iron will, he never gave up the habit. The opposition gradually grew weak, and many flocked to his standard. He was a great believer in female education. While reading at Bishop Corrie's Grammar School he was asked by Mr. Kerr to write an essay on female education. He wrote one twenty-eight pages long, and after strongly advocating it, he concluded as follows:—"I think it unlikely that the natives will be inclined to enlighten their females by educating them, unless the men themselves are first well educated. In all the civilised countries of Europe the education of the females was subsequent to that of males.

Hence, in this country, too, the education of the males should precede that of females." His only daughter he educated personally in Sanskrit, Tamil and Telugu. Whatever he thought best he did, and thus set an example to others.

With all these Western notions in him, he was a staunch Hindu. He was well versed in the Vedas, the Bible and the Koran, and delighted in taking part in religious controversies and maintaining the supremacy of his own religion. He tried to make Hinduism suit the requirements of modern civilisation, and not allow it to remain an impediment. It was through his exertions that a Brahmin boy, who was converted to Christianity, and who remained in the custody of the missionaries, was rescued and re-converted. He was no great respecter of the caste system. He believed in the doctrine of *Karma*, and his principle was—be true and just. Virtue, he always said, had its own reward. Truth was the god he worshipped most. He is known never to have uttered a lie during the whole of his life. Even the worst of his enemies did not deny him this quality. With him truth was everything. This sterling quality which he possessed was characteristic of him even in his school days. Mr. Kerr says in his book, that while at school "his amiability, truthfulness and manly honesty were above all praise." In a letter of introduction given by Mr. Kerr to one, Mr. Bowie, he says, "There is a high-mindedness, and—if you will pardon the expression—a moral dignity, in the young man that I have never seen equalled in any other Hindu."

He had very high notions of dignity, and could not brook the idea of being insulted. In society he was rather reserved, and had no faith in too many friends. Tall talk he hated, and never mixed with every one indiscriminately. Those whom he knew, he knew well, and with them only he was intimate. His manners were those of the most polished kind, and what provoked him most was to find persons wanting in manners. Those

who saw him for the first time always thought that he was a very proud being, but this idea was soon wiped away when they came to know him well. He knew no two ways of treating people. He was courteous to all—Europeans and Indians were alike in his eyes. Simplicity in life was his motto, and, above all, he was free from any notions of false pride. Being brought up from his youth in the society of Europeans, he imbibed one great quality which is characteristic of them—independence. He was never known to cringe or fawn for favours at the hands of any one. He was always treated as an equal by the many Europeans with whom he was associated. The following letter of George Norton shows how he was esteemed by Europeans:—

“On my departure from India I am desirous of leaving in the hands of my personal friend some testimony of my high esteem for his character, and of my opinion of his distinguished and extensive attainments. I can personally testify to his superior attainments in most parts of English literature. And have every reason to believe that as a linguist he is unrivalled in India. He has always exhibited moral qualities which must even recommend him as an honorable man, and there is no post or office to which a native can aspire, to which he would not do ample justice and honour. He has my cordial wishes for distinguished advancement.”

He was the first proficient of the Madras High School, the first Indian Fellow of the Madras University, the first Indian Judge of the Madras Court of Small Causes, and the first and only Madras linguist who knew fourteen different languages.





SIR T. MUTHUSAWMY AIYAR.



SIR T. MUTHUSAWMY AIYAR.

TIRUVARUR MUTHUSAWMY AIYAR was born of a very poor but respectable family, in the village of Vuchuvadi, in the Tanjore District, on the 28th January, 1832. To his great misfortune, his father, Venkata Narayana Sastri, died while Muthusawmy was very young, and the burden of bringing up young Muthusawmy and his brother fell on the mother. With the small fortune she had, she removed to Tiruvarur, where, under her kind and careful supervision, they received a rudimentary knowledge of Tamil. But as her scanty means did not permit her to allow her sons to remain long in school, young Muthusawmy was forced rather too early in life to seek some means of livelihood.

He became an assistant to a village accountant on a salary of Re. 1 *per mensem*. His mother was not spared long enough to enjoy even the pittance he was able to earn. She died soon after. Her devotion to young Muthusawmy was so great that he gratefully attributed all his later success in life to the wholesome influence of his affectionate mother. It was she that inspired him with a strong love for learning to which he owes all his greatness. Till the year 1846, he continued as the village accountant's assistant. In this situation, however, he was not suffered to remain long, for he soon found a patron in Muthusawmy Naiken, who was known as "Butler-Tahsildar," presumably because he began life as a butler to Sir Henry Montgomery. This gentleman was struck with young Muthusawmy's intelligence and industry,

and even foresaw a bright future for him. The way in which the Tahsildar happened to form a high opinion of Muthusawmy's intelligence and habits is testified to by the following anecdotes. One day the Tahsildar received a report informing him of a breach in an adjoining river-belt, and being anxious to obtain some information about it he sent for a clerk in the Cutcherry. But there being none in the office at the time, young Muthusawmy made bold to approach the Tahsildar and await orders. The Tahsildar put the report into Muthusawmy's hands, and asked him if he knew anything about the breach. The boy said he would obtain the required information immediately, and taking the report with him he went to the spot, ascertained the dimensions of the breach, inquired where the materials for its repair could be had, and in a short time submitted a written report, furnishing all the necessary information. The Tahsildar, though at first not inclined to credit the report submitted by the boy, signed the paper, owing to the urgency of the occasion, and sent it at once to his office. Meanwhile, the head clerk turned up, and on reference being made to him by the Tahsildar, he found that the boy's report was accurate. On another occasion, a certain Mirasidar called on the Tahsildar to know how much his arrears of tax amounted to. He owned lands in more than twenty villages, which lay scattered in the Taluk, and the Tahsildar was not able to give the information without consulting his clerks. Finding, however, young Muthusawmy standing close by he asked him if he knew anything about it; and to his surprise he received an answer which, on verification, was found to be correct. These two incidents raised young Muthusawmy in the estimation of his master.

Muthusawmy was not satisfied with the humble place he occupied in the Tahsildar's office. There was in Tiruvarur, at that time, a small primary school, managed by one, Chockalingam, and young Muthusawmy having generally no work between 11 a.m. and 2 p.m., frequented the school just to

see what was being done there. His repeated visits enabled him to pick up in a few days the English alphabet, and though he had a great mind to continue his studies, he was precluded from doing so by his straitened circumstances. But the Tahsildar had a nephew living in his house in whose education he was deeply interested. And in his leisure hours he taught him and young Muthusawmy the *First English Reader*. Once the Tahsildar allowed a week's time to both of them with a view to judging what attention they paid to their studies, and to his great astonishment he found, on examining them at the end of the week, that the Brahmin boy had gone through the whole book, while his own nephew had read only a few pages of it. It was then that the Tahsildar realised how promising young Muthusawmy was, and he resolved at once to give him a better education. He asked Muthusawmy if he would go to the Mission School, at Negapatam, to prosecute his studies. The boy agreed, and he was sent there and placed under the guardianship of the Tahsildar's brother. Here he stayed for nearly eighteen months, and during that period gave sufficient evidence of his laborious nature.

The Tahsildar next sent him to the Madras High School, with a note of introduction to Raja Sir T. Madava Rao, who had just then closed his distinguished career as a student. He joined the school, and under the constant supervision and guidance of Sir Madava Rao, of Sir Henry Montgomery, who, out of pure love for Tanjoreans, took delight in looking after the Tanjore boys then in the school, and of several others, he continued his studies earnestly. Mr. Powell, who has rendered excellent service in the cause of education in Southern India, was then the Principal of the High School, and under his tuition Muthusawmy became a "marvellous boy," winning prizes and scholarships year after year. He was regarded as clever in mathematics, and his *forte* was astronomy. He also distinguished himself in Spherical Trigonometry.

In these days students very rarely come in personal contact with their Professors, except in their lecture rooms; but in the days of Muthusawmy's pupilage students had the fortune to learn more from their master's private conversation than from their teachings in class-rooms. Mr. Powell, while most laboriously and conscientiously discharging his duties in cultivating the intellect of his pupils, succeeded also in winning their affection. Muthusawmy had all along been his favourite boy. After the day's work in school, Mr. Powell would teach him lessons in astronomy, of which the boy was passionately fond, and often detain him in general conversation till so late as nine o'clock in the night, and what is more remarkable, drive him home to Mylapore and leave him safe at home. He took such deep interest in the boy that he often audited even his monthly expenses at home.

Muthusawmy was of a studious turn of mind; and his studious habits enabled him to carry away some of the best prizes in the school. In 1854, the Council of Education instituted a prize of Rs. 500 for the best English essay, open to all students of the Presidency; Muthusawmy competed for it, and won it. The subject of the essay was "National vices and means to rectify them." His answer paper attracted the notice of the late Mr. Justice Holloway, who remarked:—"Mr. Muthusawmy is one of those whose intellectual attainments any country may justly be proud of." Sir Alexander Arbuthnot and Mr. Holloway were then the Secretaries to the Council, and had consequently abundant opportunities to know and admire the boy in his career as a student. The reward of Rs. 500 was bestowed on him by the Council, and he was gazetted as "being fit for any service under the Government." In handing him the money, Mr. Powell remarked that he hoped it would form the nucleus of a fortune which would assuredly result from the distinguished career in store for him. Muthusawmy carefully put the money aside, and to his dying day did not spend a single Rupee of it.

Mr. Powell, convinced of his pupil's talents, asked him if he would go to England to study for the Civil Service. But, as is the case with many an Indian youth, he was at the time married, and he could not, or would not, undertake the voyage. Soon after he completed his studies in the High School, Muthusawmy was employed as a tutor on a salary of Rs. 60. He was next appointed as a Record-keeper in the Collectorate of Tanjore by Sir Henry Montgomery. This office he held till 1st March, 1856, when Sir • Alexander Arbuthnot, then Director of Public Instruction, took him into his own Department as a Deputy Inspector of Schools on a salary of Rupees 150; and here he earned a name by his powers of organisation. But he was soon compelled to sever his connection with the Educational Department. Just at this time the Madras Government instituted an examination known as the "Pleader's Test," and those who passed it, it was notified, would be allowed to practise in the Sudder, as well as the Mofussil Courts of the Presidency. In February, 1856, the first examination was held. Kumbakonam was one of the examination centres, and Mr. J. T. Beauchamp, the Civil Judge as he was then known, was appointed to conduct the examination at that station. Several candidates appeared; but only three succeeded, Muthusawmy Aiyar and Dewan Bahadur Raghunatha Rao coming off first and second respectively. One portion of the test consisted in writing a judgment in a case taken from the records of the Court, all the necessary information being read out to the candidates. The case placed before the examinees at Kumbakonam related to an agreement which had been made between two heirs, as to how the property should be divided between them. The parties subsequently quarrelled and came to Court. The question at issue was whether any agreement between the parties, which was contrary to the terms of Hindu Law, was binding upon them. The Appellate Court having reversed the decision of the Original Court in this case, there was some scope for the display of legal ingenuity. As the Sheristadar of the Civil Court was reading out the facts of the

case to the candidates, there was an altercation between him and Muthusawmy Aiyar, who could not quite follow the Sheristadar. Mr. Beauchamp's attention was attracted by the dispute; and on learning that the Sheristadar was reading too quickly, the Judge decided, in order to secure fair treatment for the candidates, to consider himself an examinee and also take down the facts of the case and write a judgment thereon. Muthusawmy Aiyar's judgment tallied in every respect with Mr. Beauchamp's, *viz.*, that the agreement, even if contrary to Hindu Law, would be binding on the parties.

Mr. Beauchamp appointed Muthusawmy Aiyar District Munsiff of Tranquebar. Sir Alexander Arbuthnot objected to the transfer, but Mr. Holloway having been equally anxious to have him in the Judicial Department, prevailed upon the former. Muthusawmy Aiyar's work as a Munsiff was highly spoken of in the district. On one occasion, Mr. Beauchamp, wishing to inspect the office, resolved to take the Munsiff by surprise. He went to Tranquebar without previous announcement; but Muthusawmy Aiyar, hearing of his arrival, saw him at his lodgings, and, contrary to the general dread among Munsiffs in those days when District Judges go to their courts for inspection, requested the Judge to grant him the favour of a searching inspection of his office, and of sitting with him on the Bench to witness how he conducted cases. The Judge attended the Court, and was highly delighted with the excellent manner in which the Munsiff conducted cases and kept the registers in the office. The Judge returned to Tanjore, and expressed it as his opinion that "Muthusawmy was one of those who was fitted to sit with him on the same Bench."

Muthusawmy Aiyar was again compelled to give up the department in which he served. An Inam Commission was appointed by the Madras Government, with the object, as Sir Charles Trevelyan said, "of quieting the possession and giving

the Inamdars proprietary titles." A number of educated youths were asked to join the Commission, and one of them was Muthusawmy Aiyar. He was appointed Deputy Collector of Tanjore on the 2nd July, 1859, and was placed in charge of two Taluqs. This duty he discharged with marked ability. In July, 1862, he was made Deputy Collector and Magistrate, first of Arcot, and then of Tanjore. As Deputy Collector and Magistrate, he displayed not only considerable aptitude for revenue work, but also a thorough knowledge of the criminal law of the country. Once a rich Sowcar was charged with the offence of cheating, and Mr. Morris, the Collector, referred the case to Muthusawmy Aiyar for proper inquiry. Mr. J. B. Norton appeared before him to conduct the case, and after a prolonged trial for about fifteen days, the Magistrate committed the Sowcar to the Sessions. Mr. Norton was so much struck with Muthusawmy Aiyar's abilities, that on his return to Madras he told his friends, Mr. Holloway and Sir Alexander Arbuthnot, that "much judicial talent of a very high order was wasted in the Revenue Department."

Just at this time there was wanted at the Mangalore Court a Judicial officer well acquainted with Procedure, and Muthusawmy Aiyar was appointed Sub-Judge of South Canara, on the 9th July, 1865. In July, 1868, he was appointed a Magistrate of Police at Madras, and confirmed in that appointment on the death of the late Mr. Maskell. While employed in this capacity Mr. Holloway advised him as to the best means of acquiring a sound grasp of the principles of Law, and, in conformity with that eminent Judge's directions, Muthusawmy Aiyar carefully worked up the principles of Jurisprudence, and even learnt sufficient German in order to enable him to study the "tough Teutonic treatises" on this subject. After he had thoroughly mastered Jurisprudence, Mr. Holloway made him analyse every judgment of the High Court and of the Privy Council, and submit the analysis to the rigid test of the principles of Jurisprudence. Mr. Holloway himself carefully revised all that

Muthusawmy Aiyar wrote, and not infrequently judgments thus analysed were found to be not exactly in conformity with the strict principles of Jurisprudence. To this training Muthusawmy Aiyar, in later life, ascribed the remarkable power which he possessed of accurately analysing cases.

One important feature of Muthusawmy Aiyar's character as a Judge was his stern devotion to duty and the conscientious discharge of his work without fear or favour. As an instance, it may be mentioned that when he was Police Magistrate, an Indian who was thrashed by a European Judge of the High Court for alleged trespass into the latter's premises, applied for a summons against that official for assault. Muthusawmy Aiyar immediately granted a summons, without resorting to the temporising process of issuing a notice to show cause; and though his senior on the bench suggested to him not to insist on the appearance of the High Court Judge at the trial, Muthusawmy Aiyar would not yield, and caused the High Court Judge to appear before him, and fined him three Rupees.

While employed as a Magistrate, he studied for the B.L. examination, and passed it in the First Class. Referring to his success, Mr. John Bruce Norton said; in one of his annual speeches at Pachaiyappa's College :—" Let me mention our excellent fellow-townsmen and Magistrate, Muthusawmy Aiyar, who has never relinquished his studies; and at his age, and while occupying a seat on the Bench, he has had the moral courage to present himself for examination for the B.L. Degree. Rumour speaks of his having done excellently well; and, indeed, I hear that he has obtained a First Class. If he is not at the head of the list, he has only been beaten by a very few marks by a younger competitor, who, it must be remembered, has had the advantage of being able to devote his entire time to his studies, while Muthusawmy has had all his magisterial duties to perform, and has only been able to devote his leisure to fitting himself for

his examination. There have been First Class men in the B.L. Degree before; but then the standard was two-thirds of the whole number of marks; now it has been raised to three-fourths."

The result of the admirable work he did as a Magistrate was that he was elevated to the Small Cause Court as a Judge. So great was the satisfaction he gave to the Madras Government as a Small Cause Court Judge that Sir Alexander Arbuthnot, when Acting-Governor, proposed to appoint him District Judge of Tanjore, but the Law Officers in Madras and Calcutta, who were consulted on the point, differed in opinion, and the matter was dropped. In January, 1877, the Madras Government honored him with an invitation to be present at the Imperial Assemblage at Delhi, and he received, on that occasion, a commemoration medal from the Viceroy. In 1878, he was admitted to the Companionship of the Order of the Indian Empire, in recognition of his valuable services. In investing him with the insignia of the Order, the Duke of Buckingham and Chandos, the then Governor, said: "Muthusawmy Aiyar,—The pleasing duty has fallen to me to deliver to you the insignia of the Order of the Indian Empire, in accordance with the grant which has just been read. You belong to a branch of the service, the judicial branch, of the highest importance to the well-being of the Empire. There is no branch of the service on whose efficiency, on whose integrity, and on whose ability and calm judgment the liberty of the subject so entirely depends as upon the judicature. I have great satisfaction in observing that you, who have distinguished yourself in this branch, have been called forward to occupy a high and prominent place among the judges of the land, and it is with great pleasure that it falls to me to announce to you that it has been Her Majesty's pleasure to select you for this favour, a favour which, I trust, you may long enjoy."

In the same year Muthusawmy Aiyar was raised to the

High Court Bench, and the Duke referred to his appointment in the following terms in one of his public speeches :—"In nominating the Honorable Seshia Sastri to the Council of the Viceroy, in placing the Honorable Mr. Justice Muthusawmy Aiyar on the Bench of our own High Court I know that I have advanced them to no honor which was not well deserved, or to a post which would not be well filled. Such are the men of whom one shall hereafter need many more—keep them in your minds as studies for your emulation." When Muthusawmy Aiyar was elevated to the High Court Bench, he had considerable diffidence as to his ability to cope with the work. It was the first time that a native of India had been elevated to such an exalted position, and Muthusawmy Aiyar confessed to experiencing a feeling of considerable trepidation when he tried his first case; and to his dismay one of the first cases which came up before him was a breach of promise trial. As a Hindu, he was a complete stranger to European manners and customs, and he feared that his unfamiliarity with European life would lead him to some egregious blunders. He, however, carefully studied the evidence, and wrote and re-wrote his judgment several times before delivering it. With positive fear and trembling he read his judgment out in open Court, and to his intense relief and satisfaction it met with great commendation from the members of the Bar.

Other hard-won successes followed, and in the process of a short time he was on all sides recognised to be one of the ablest judges who adorned the High Court Bench. His calm, dispassionate behaviour on the Bench, his industrious and systematic habits, his wonderful memory, his powerful grasp of the minutest details in cases that were posted for hearing before him, and, above all, his laborious discrimination of truth from falsehood, be the mass of evidence however great—all these marked him out as a model judge. His legal conception of things presented to him was, like Lord Eldon's, very accurate.

His decisions are acknowledged to be fit to take rank with those of the best English judges. It is bare truth to say that the most intricate cases were posted particularly before him in the High Court for disposal. He firmly believed that the duty of a judge was sacred, and he described it thus in his Convocation Address to the graduates of the Madras University. "The Court of Justice is a sacred temple; the judges presiding over it are, though men, the humble instruments in the interests of truth, and those who enter this holy edifice with unholy thoughts, or desecrate it with unworthy actions, are traitors to their God and country. Those of you who may rise to the Bench should recollect that the power you may be called upon to exercise in the name of your sovereign is, according to another of your ancestors, a power divine."

The European judges with whom he sat, one and all regarded him as a great authority upon all principles of law. Dissents from his opinion were rare, and his judgments, though often very long, were always exhaustive. They are valuable contributions to Indian legal literature. In the general introduction to his "Anglo-Indian Codes," Mr. Whitley Stokes says:—"My principal source of help has been the decisions of the High Court Judges, published in the Indian Reports from 1862 to 1886 inclusive—decisions which not only throw light on the ideas and customs of the people of India, but are, as a rule (if I may say so without impertinence), admirable for their logicity and learning. Of these judgments, none can be read with more pleasure, and few with more profit, than those of the Hindu, Muthusawmy Aiyar, and the Mahommedan, Sayyed Mahmood. For the subtle races that produce such lawyers no legal doctrine can be too refined, no legal machinery can be too elaborate." Muthusawmy Aiyar adorned the Bench for over fifteen years, eliciting golden opinions from every one he came in contact with, and he attained the highest position open to a native of India in the Judicial Department in the country, when he acted as Chief Justice for three months in 1893. Soon

afterwards, he was made a K.C.I.E., and on that occasion he was congratulated universally by Indians as well as Europeans. The heavy and taxing duties of an Indian Judge brought to a speedy termination his brilliant career. Towards the beginning of the year 1895 he suddenly took ill and passed away, to the regret of all his countrymen.

As a judge he found little leisure to attend to other duties, but he always took very great interest in matters connected with the Madras University. He was made a Fellow of the University in the year 1872, and became a member of the Syndicate in 1877. He was for many years an Examiner in the B.L. and M.L. examinations; and in all discussions on educational questions coming up before the Senate he took an active part. In connection with the University, he instituted a prize in the name of Mr. Carmichael, who was a member of the Madras Council. He was the first Indian gentleman in Madras who was called upon to address the graduates on the Convocation day, and he discharged this duty with great credit and success. Sir T. Muthusawmy Aiyar was not accustomed to make public speeches, but the written addresses he delivered were characterised by sober suggestions clothed in simple, choice words.

His opinions of some of his contemporary public men are interesting. Of Mr. Powell, to whose tuition he owed his greatness, he always spoke in terms of reverence and affection. According to him, he was the best friend Indians have ever had in the Madras Presidency. In no educational speech of his Sir T. Muthusawmy failed to pay a tribute of gratitude to his "revered master." Of Rai Bahadur T. Gopal Rao, he used to say: "He is the only person whom I have throughout my life admired." Of Mr. Runga Charlu, of Mysore, he said that he was "really a great man, possessing a colossal intellect, while his powers of organisation were very astonishing." The late Professor Runganada Mudaliar was also held in high esteem by him, and at

the meeting held to mourn his loss, Sir T. Muthusawmy Aiyar referred to him thus: "The very first conversation we had inspired me with a feeling of high esteem and regard for him—an esteem and regard which, I may tell you, every day of my subsequent acquaintance only tended to enhance, until they ripened into a strong feeling of personal attachment."

It is often remarked that Sir T. Muthusawmy Aiyar had done little to further the cause of social reform in Madras. But he had not on that account failed to recognise the necessity for improving Hindu society in certain respects. He believed that the mending of Hindu society must be brought about slowly and gradually. His views were broad, but in action he was cautious. His public addresses bear testimony to this fact. Speaking of the status of Hindu women he said, "No one who considers the social status of Hindu women can fail to come to the conclusion that it is open to considerable amendment." On female education his opinion was: "All of you should endeavour to secure the benefit of teaching to such young women as may come under your protection and guardianship, and I have no doubt that the prejudice against it will wear away in the same manner in which it has worn away in relation to girls receiving any education at all."

He was not opposed to foreign travel. "I will advise those of you who can afford to pay a visit to Europe," said he, "to do so, and add to your knowledge the benefit of that social education which residence in civilised countries for a time, with a view to self-improvement, is likely to ensure." Here is his declaration on infant marriage:—"There is no foundation for the belief that a marriage contracted after maturity is illegal, though in practice the supposed sin of the father was often visited by society upon the daughter." His opinion on re-marriage of widows was more pronounced:—"Although a woman could marry but once, a man is entitled to marry as often as he likes, even when he has several wives living. This inequality between man and woman, with

respect to the rights and obligations of marriage, is aggravated by the incidents of the family system. . . . In these circumstances, it is no matter for surprise that friends of progress should characterise the social system and the law on which it rests as cruel to women. Considering it in relation to the requirements of morality, I must say that re-marriage is as necessary in the case of young widows whose marriages have been consummated as in the case of virgin widows."

It has been frequently asserted that he did not take advantage of the opportunities he had as a judge to facilitate social reform. His opinion was:—"It must be remembered that the Hindu Law, which the Courts are bound to administer, is the law as received by the Hindu community, and not as it stood either in the Vedic or Smrithic period of their history, and that no other conception of Hindu Law to be administered by the Court is either judicial or rational." Holding this view, he was still for progress in society. On the broad issue of legislative interference he said: "It seems to me that the orthodox party overlooks the fact that a ruling power, which recognises neutrality as the key-stone of all legislative and administrative action, and which has to deal with forms of marriage as numerous as there are races who owe allegiance to it, should interpose no obstacle in the path of progress, but that it should recognise the forms of marriage which the party in favour of reform may introduce from time to time. On the other hand, the party in favour of progress forgets that no statesman should be invited to commit himself to a course of legislative action which would invalidate marriages that are performed in accordance with national custom, and which would thereby involve in it an irritating interference with the most important domestic event of the majority of Her Majesty's Hindu subjects."

On religion, Sir T. Muthusawmy Aiyar held a decided opinion. He acted on the belief that religion is indispensable to man. Believing in the existence of a Supreme Being, from

whom all good emanates, he did not fail to adopt even the conventional form of expressing his gratitude to his Maker, and to offer solemn prayers to Him every day. The every-day duty of a Brahmin of performing *pooja* he practised. With him it was a warm and vigorous dictate of the heart, and he did it, not as a policy, but on principle and conviction. He had very great respect for those who were learned in the Vedas, and it is worth mentioning that he supported a *Patalasa* for the revival of the study of the *Shastras*, and other sacred writings. He was scrupulous in observing the several rites and ceremonies ordained by the Hindu religion, and was an ardent well-wisher of its true, pure form.

We have referred to the studious habits of Sir T. Muthusawmy Aiyar, and we shall now mention a few of his favourite books. Shakespeare was one of his very favourite authors, and he and Rai Bahadur T. Gopal Rao, whenever they met, used to read a play together, and often dispute the meanings of particular passages. Sometimes a very hot debate would ensue, but these little debates were always of a very instructive kind. Milton he had no particular liking for. Among prose writers of modern times, he often read Carlyle, and always Oliver Goldsmith, the latter being his chief favourite. He had read the "Vicar of Wakefield" not less than fifty times. He used to say that Gibbon was the study of the late Raja Sir Madava Rao, Addison of Mr. Seshiah Sastri, and Shelley and Shakespeare of Rai Bahadur T. Gopal Rao. His wonderful memory was almost the key to his enviable success in life. In the study of his books, and in the hearing of cases, his memory helped him a great deal. He had only to read three times anything he wished to remember. After hearing a case, he could write out the judgment, even after an interval of six months. In the school-days of Sir T. Muthusawmy Aiyar students cultivated memory as a regular art. Each student selected a book and got it by heart, so that he might re-write the whole without the help of the book.

Sir T. Muthusawmy Aiyar was, from his boyhood, industrious, patient, and well-behaved. Petted by every one of his friends and masters, he was naturally a little haughty in his school-days, but the harness of office, the acquisition of more knowledge and experience of age, made him revere and obey his superiors, love and respect his equals, and encourage and advise the young. Modesty and obedience were the essentials of his success in life. To whom else could Col. Hughes-Hallett have referred when he addressed the Madras graduates of 1888 thus?—"You have in this town, among your own countrymen, a living proof that the greatest abilities and the greatest industry may go hand-in-hand with extreme modesty, and may yet win, not only the highest personal esteem, but also the highest official rewards." It was also his force of character that lifted him high in the eyes of his superiors.

He had a liking for natural objects and the fine arts. He had a passionate love for music, as indicated in his excellent public address in Pachaiyappa's Hall, during Lord Reay's visit to Madras. Sir M. E. Grant Duff referred to it in these words:—"I had great cause during the last few years to admire my honourable friend in many capacities, but I am not aware that he was also an authority upon that art which begins where all others end, which, when sculpture, painting and poetry respectively have had their say, takes up our thoughts, carries them so far, I suppose, as it is permitted for them to be carried, while here in this state of existence."





TANDALAM GOPAL RAO.



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TANDALAM GOPAL RAO was born in the year 1832, in Ganapati Agraharam, a village on the banks of the Cauvery, near Kumbhakonam. He was a member of a Mahratta family of Western India which migrated to Tanjore with the early Mahratta princes. His grandfather, Tandalam Jeevanna, *alias* Ramachandra Pundit, was employed first under the Tanjore Raja, and subsequently as a Tahsildar in the British service. His son, Bava Pundit, *alias* Raghava Punt, the father of Gopal Rao, was also employed under the Rajah of Tanjore, the well-known Serfoji, in his Revenue Cutcherry. He had five sons, and the youngest of them was Gopal Rao. After a stay of about three years at Ganapati Agraharam, the place of Gopal Rao's birth, where Bava Pundit was employed, he removed to Tiruvadi. From Tiruvadi, the family migrated to Travancore, on the invitation of Dewan Runga Rao, the father of Raja Sir T. Madava Rao; and two of Bava Pundit's sons were at once taken into the Travancore service. Bava Pundit died while in Travancore, and his family, including Gopal Rao, returned to Tanjore.

Gopal Rao had received from his father a good education in Marathi and Sanscrit, along with his four brothers; and for his elementary education in English he was indebted to one, "English" Devaji Rao. The complete mastery he subsequently acquired over the English language, was due entirely to his own exertions. Four years before his death he said, "I owe

my education to no School or College. At fifteen, I was left to educate myself as best I could, with just such a smattering of English as private tuition in the Mofussil could give thirty-five years ago; and whatever knowledge of Western literature or science I have acquired, has been acquired by unaided study—unaided in the most absolute sense. Books have been my only teachers.”

In his seventeenth year he entered public service as a clerk in the office of the Collector of Tanjore, and in the space of two years he was promoted to the responsible position of Manager of the Department of Public Works. He held this appointment for three years, and during this period he rendered valuable service to Government by resolutely setting his face against all corruption. Mr. Holloway, who was then Assistant Collector at Tanjore, and who afterwards became one of the Judges of the High Court, spoke in high terms of Gopal Rao's “very able and faithful services”; and none better appreciated the worth of Gopal Rao in after years than Mr. Holloway.

In 1854, Gopal Rao entered the Educational Department as First Assistant in the Provincial School at Kumbakonam. In 1857, the Madras University was established, and Gopal Rao succeeded in passing the Matriculation Examination in that very year. In 1859, he appeared for the B.A. examination and came off first, being placed alone in the first-class. This success of Gopal Rao was remarkable, considering that at the time he was a schoolmaster with six hours of school work on an average. Mr. Forbes, then a member of the Governor-General's Legislative Council, wrote to him from Calcutta as follows:—“Although I have not heard from you to tell me, I cannot doubt that you are the man who has taken his B.A. degree at the University lately, and I am unwilling that you should suppose that I am not sufficiently interested in you to write and offer you my congratulations. I think that your success is very highly creditable to your talents and your industry, and I hope that you

will let it stimulate you to further exertion." Mr. Holloway wrote to him thus:—"My letters are not many, but I could not resist my desire of telling you, on this interesting occasion, how sincerely I rejoice in your present success and desire your future happiness and prosperity."

The rest of Gopal Rao's life was spent in the Educational Department, and during the greater portion of it he was connected with the Kumbakonam College. The reputation of this College was chiefly due to two men, Mr. Porter and Gopal Rao. The teaching of mathematics and English in this institution chiefly devolved on Gopal Rao; and Mr. E. B. Powell, the pioneer of higher education in Southern India, spoke of Gopal Rao's work as "nowhere surpassed." During the years 1870, 1871 and 1872, Gopal Rao acted as an Inspector of Schools, and that was the very first instance of an Indian being appointed to such a responsible post in the Educational Department. During this period he performed his duties in a careful and conscientious manner, and did his best to render sounder the instruction given in the schools under his charge. The Madras Government observed that the experiment of employing an Indian as an Inspector of Schools had been tried and proved a decided success. In recognition of his singular ability, Gopal Rao was nominated a Fellow of the Madras University.

From 1872 to 1874, he was in sole charge of the Kumbakonam College. The results achieved during these years by the College were even more brilliant than those obtained during Mr. Porter's time, and the then Director of Public Instruction, in his report to Government, remarked:—"Mr. Gopal Rao has most satisfactorily established his fitness to preside over the second College in the Presidency, should a vacancy occur in the Principalship." But he was never confirmed as Principal of the College. In 1873, he was admitted into the graded service as

Professor of History and Political Economy in the Presidency College. The action of Government in long withholding from such an excellent educationist a place in the graded service gave much pain to the native community. The Government of India, however, in recognition of his educational service, conferred on him the title of "Rai Bahadur" as a personal distinction.

The last years of Gopal Rao were spent in the Presidency College as Professor of History. In 1883, he had a severe attack of fever due to over exertion of his mental faculties. Since then he never recovered his full strength. For two years more he continued to work as Professor, but finding that his health was failing, he took furlough for six months, and proceeded to Kumbakonam for rest. But he never resumed his duties again. He was taken back to Madras in a state of serious illness, and he passed away quietly on the 11th May, 1886.

The news of his death was received with universal regret. The Presidency College Council placed on record "their appreciation of his long public services, and of his personal character." Dr. D. Duncan, the Director of Public Instruction in Madras, in intimating to Government the death of Rai Bahadur Gopal Rao, referred in the following terms to his services as an educationist:—"Having entered the department in October, 1854, he (Gopal Rao) had completed a service of over thirty-seven years. During this long period he rendered most valuable service to Government and the public. A good mathematician, Mr. Gopal Rao was nevertheless better known as an English scholar. As a teacher of the English language and literature he stood in the first rank, even when compared with the best European teachers of that subject. Having had the good fortune to be intimately associated with him in the Presidency College and the University during recent years, I am in a position to estimate the greatness of the loss which the cause of education has sustained by his death." "I have,"

wrote the same gentleman to Gopal Rao's eldest son, on the 26th May, 1886, "I have known for many years, and admired him for his pre-eminent intellect and moral qualities. Latterly, it has been my privilege to be closely associated with him in the Presidency College, and when I look back upon our intercourse during these years, I cannot remember a single incident having occurred to break the harmony of our friendship. The members of the Department of which he was such an ornament sympathise deeply with you in your affliction, and feel that your loss is also theirs."

Equally flattering was the testimony of other men who had known Gopal Rao intimately. "None of the many friends of your late lamented father," wrote Rai Bahadur P. Runganada Mudaliar to Gopal Rao's son, "can feel deeper sorrow than I do, or appreciate more keenly the loss that the native community of Southern India has suffered by his untimely death." Sir T. Muthusawmy Iyer said that among his educated countrymen he hardly knew one who had a stronger claim to public recognition in Tanjore than his much lamented friend, Gopal Rao, or who had rendered more useful service to the cause of liberal education. He added, "I first met him in 1854, and I have ever since uniformly respected and admired him. To a superior mind, which he richly cultivated for upwards of thirty years, and to literary attainments of a very high order, which he owed less to Colleges than to self-teaching and well-directed industry, he united a rare purity of character and devotion to duty. He struck me in many ways as being what a man of high education and culture should be. His career in Kumbakonum, first as Mr. Porter's Assistant, and afterwards as his successor, is well known to you. It is part of the history of liberal English education in Tanjore, and he has nobly earned for himself a conspicuous position in that history. I have reason to think that if it had pleased Providence to spare him to us for a few years longer he would have done

something in retirement to improve our literature. I feel that in his premature death the people of Tanjore have lost one of their brightest ornaments ; the educated classes a rare model of high culture and worth in private and public life ; and his pupils, an educationist who often reminded one of Messrs. Powell and Porter." The Honourable and Rev. Dr. Miller, the well-known Principal of the Madras Christian College, noticed Gopal Rao's death in these words, in the *Christian College Magazine* :—

"We wish only to join with others in expressing deep regret at the too early removal from our midst of one who held most deservedly so high a place in the esteem of the community at large, and of those members of it in particular who watch with interest the process by which the India that is to be is emerging from the India that has been. That is no disparagement to many well-known names when we say that few of the educated sons of Southern India held so high a place in the regard of Natives and Europeans equally, and that fewer still have done so much to mould the generations that are to come, as he who has now passed away. Engrossed in the work he had to do, unobtrusive and unambitious, Mr. Gopal Rao has yet had an influence both healthier and more enduring than that of many whose names have been far more widely sounded. As an Examiner and Fellow of the University, as an Inspector of Schools, most of all as a Teacher, he set himself to do thoroughly, to do as well as it admitted of being done—the work which his hands had found. For the rewards which sometime follow, and which ought to follow successful work, he cared comparatively little. To him the question of fulfilling duty was always the paramount one ; and in deciding on the way of fulfilling it he taught for himself and judged for himself. He was little swayed by popular prejudice or party cries. When convinced that the course he had chosen was the right one, it mattered little to him whether popularity or unpopularity was its immediate outcome to himself. Few things are more urgently required at present than that in these respects—not to

speak of others—his example should be followed by the educated men of Southern India. “Some among those to whom Mr. Gopal Rao's memory is dear will be disposed, unless we are mistaken, to regret that talents so great and a character so high never raised the possessor to a loftier position in the world, and never gained him more wide-spread fame. In this regret we can hardly share. It is the quiet flowing stream that does most to fertilize the valley with its waters. If even a few of the many hundreds whom he helped to train exhibit in coming years that earnestness in duty, that superiority to petty aims, that determination to have every question thought out and decided on its proper grounds, which characterised their departed teacher, his life will have been more truly useful, and deserving, therefore, of higher honor, than the lives of many whose names have been bruited abroad more widely. We are glad to learn that steps are being taken to perpetuate the memory of Mr. Gopal Rao in the town where most of his active life was spent. This is well; but a still better and more lasting monument will be erected in his honor if those whom he taught and trained will guide their own lives by the moral principles which animated his, and by so doing bring those principles to bear with living power on those whom they will influence in turn.”

It is as a teacher that Gopal Rao lives in the memory of the people of Southern India, and we cannot give a better idea of him as a teacher than by quoting the words of one of his successful pupils, who, in the course of a speech delivered in the Porter Town Hall, Kumbaconum, gave a very faithful picture of the recollections he had of Gopal Rao :—“As a teacher, he was a thorough-going man. Everything that he did and said was characterised by genuineness. There was no brummagem at all. In addition to teaching the text, he introduced into his teaching a great deal of collateral matter, the moral influence of which cannot be forgotten. Thrilling quotations, interesting anecdotes, spirited narratives and great sayings of great men

came in rapid succession ; at one moment he would speak about the world's greatest intellect, namely, Aristotle, at another of Shelley, and then again about the Poet-philosopher, Wordsworth ; at one time he would speak about the genius of Pascal, at another of the Greek and Roman heroes. He used to speak occasionally also about the great heroes of the Madras University, of Pœzold, and Sanjiva Rao, of Subramania Aiyar and Ranganadam, and bid his pupils emulate and imitate them. He tried every means for elevating us :—

‘ As a bird each fond endearment tries
To tempt its new-fledged offspring to the skies,
He tried each art, reproved each dull delay,
Allured to brighter worlds and led the way.’ ”

In his younger days Gopal Rao seems to have taken delight in drawing ; and he acquired from his father a taste for Marathi literature which he kept up to the last. His early compositions in Marathi verse have been lost ; but his metrical translation of Goldsmith's “ Hermit,” which he composed a few months before his death, is still extant, and is appreciated for the chasteness of its style and the faithful delineation of the beauties of the original. He delighted the family circle by the recital of numerous Sanskrit and Marathi verses, which he easily fixed in his strong memory and delivered with the same peculiar charm with which in later years he entertained his pupils, by reciting well-known passages from his favourite English poets. He had a taste for music, and appreciated the finest touches of it, with an amount of discrimination rarely to be met with. It was, indeed, a treat to listen to him whenever he spoke of his favourite English poets, and more especially of Shelley, his greatest favourite. Though he did not excel as a public speaker, yet in private conversation he was most impressive and instructive. As Mr. Porter has well expressed in one of his letters to a friend, “ Gopal Rao's life was spent in educating his fellow-citizens quite as much by his conversation as by his

direct teaching." His choice, chaste English, expressed in clear ringing tones, often rose to fervid eloquence and kept his hearers in wrapt attention. He was always possessed of a clear head. Everything he said was deeply thought out and logically expressed. He was ever willing to learn from all with whom he came in contact, and never obtruded his views on others. To the end of his life he remained a student.

Gopal Rao's intellectual attainments were certainly of no mean order. What made his very name inspire the deepest admiration and reverence was the moral grandeur of his character. The very name "Gopal Rao" has, in Kumbaconum, and among his pupils and friends, become synonymous with all that is just, upright and honest. His deep sense of right and duty made him at times intolerant of the frailties of others. He appeared sometimes hard and unsympathetic, and men of suspicious character trembled to appear before him. But as a rule his generosity and cheerfulness of temper drew always round him a band of enthusiastic admirers who looked up to him as their guide, philosopher, and friend.

Gopal Rao was not a Social Reformer. Nevertheless, his views on social reform are worth quoting. The reforms which seemed to him most urgent were : "(1) female education ; (2) the abolition of early marriage ; (3) the abolition of enforced widowhood ; (4) the abolition of those distinctions, without the slightest warrant from the Shastras, which divide and keep asunder members of the same caste." Early marriage he considered unquestionably to be the most crying of social evils. "It is the bane and curse of Hindu Society. It is visibly deteriorating, and most visibly among that class of Hindus among whom it is most prevalent, *viz.*, the Brahmins. It is very rarely that one sees men and women of that class as tall and strong as their parents. Brahmins of the present day have little stamina : few of them are capable of vigorous and sustained exertion, bodily or

mental. A few years' study seems in many cases to do serious injury to their constitution. Too many of them die untimely. It requires no profound knowledge of physiology to be convinced that youths of sixteen and seventeen, and girls of twelve and thirteen must be incapable of producing mature offspring. The husbandman takes care that his seed paddy is mature, and that his soil is well manured and prepared before he sows ; and it is strange that the acute and quick-witted Hindu of the present day is unable to see that the analogy applies to the 'human frame.'" Enforced widowhood, he thought, was " unquestionably productive of much misery and sin ; and the cruelty involved in society inflicting all this misery on so many of its members, and drawing them into this sin, becomes more flagrant when it is remembered that early widowhood is, in a great many cases, the result of early marriages, for which the contracting parties are by no means responsible."





PUNDI RUGANADA MUDALIAR.



• **PUNDI RUNGANADA MUDALIAR.**

PUNDI RUNGANADA MUDALIAR was born in Madras, in 1847. He belonged to a respectable family of Mudaliars. His father, Pundi Subbaraya Mudaliar, who was fairly well-educated in English, was for some time Manager of the Irrigation Canal Company. He fully appreciated the advantages of English education, and took good care to educate his son at home, as at an early period Runganada showed signs of remarkable intellectual energy. While Runganada was quite a lad his father was transferred to Avanashi, as head accountant of the Madras Railway. He, however, did not remain in this place long. One night Subbaraya Mudaliar's little cottage home was attacked by dacoits. The father, fearing the harm that may happen to his favourite son, hid him in a wooden loft which was suspended to the roof, and gave himself up, with his little daughter, to the tender mercies of the dacoits. Everything in the house was surrendered, and yet the dacoits were not satisfied. "You have more hidden somewhere," they said; "and if you do not give up all, you shall pay for it with your life." Then the father had to confess tremblingly that his little son was hidden above. The young lad was brought down, and had to plead in turn for his own life. This incident made Subbaraya Mudaliar leave Avanashi the next day, and he, with his family, settled in Madras once more.

Runganada's home education was attended to carefully by his father. The instruction he received in English could not have been of a very high character, but there is no doubt that Runganada's passionate love for Tamil literature must have been to a great extent due to the instruction that he received at home under the superintendence of his beloved father. In 1860, when Runganada was thirteen years of age, he was sent to Pachaiyappa's High School. He was admitted into the Third Class, corresponding to the present Fourth Form, which was taught by one Parthasarathy Iyengar, who afterwards became a Vakil of the Madras High Court. This school, which was under the management of Mr. Basil Loverly, one of the distinguished educationists of the Presidency, was even then very popular with the Hindu community. Runganada's remarkable attainments came under the notice of the Principal, who took a personal interest in every lad in the school, to whatever class he belonged. In the third class Runganada held a scholarship of Rs. 60 *per annum*, and he did so well at the annual examination that he was promoted to the First Class (Matriculation) at the beginning of the following year.

Here, under the immediate tuition of Mr. Loverly, he paid closer attention to his studies. He carried away a number of prizes, and won also the special prize offered by Rajah Sir T. Madava Rao, for proficiency in English and Mathematics. An incident relating to Runganada's scholastic career is interesting, as showing the great confidence which the lad had in his own intellectual powers, and also his boldness and independence, which was a marked characteristic of his till the end of his life. He was asked once to write an essay on "Female Education," for which a special prize was offered. When the essays of the youthful competitors came to be valued, the examiners found the best were those of Runganada and one Coopuram Sastri. The essays were then shown to Messrs. J. B. Norton and J. D. Mayne; Mayne preferred Runganada's, whereas Norton gave the palm to Coopuram's essay. The essays were

thereupon sent to another literary judge, Mr. Justice Holloway, who decided in favour of Runganada. But somehow or other, the prize was given to the other student. The decision did not satisfy Runganada, and he made up his mind to fight the battle out to the bitter end. On the day of the anniversary of the school, which was presided over by the then Governor, Lord Harris, Runganada rushed from his seat with the essay in his hand, with a view to get the final verdict from the Governor himself. His masters knew what the lad was about, and it was with considerable difficulty that they persuaded him that the matter would be looked into by the authorities concerned.

In 1862, Runganada matriculated as first in the Presidency, and in the same year he joined the Presidency College, with a stipendiary scholarship from the Trustees of Pachaiyappa's College. Runganada's collegiate career was even more brilliant. When he joined the Presidency College, that institution had just then entered upon a new era of progress. With Mr. Edmund Thompson as Principal and Professor of English literature, the College had begun to turn out men of a very superior type. Men like Pæzold and Snell and Nevins were giants in themselves, but Runganada had determined to break the record, and he succeeded. He was an "Admirable Crichton" in his own way. In Mathematics, in English, in Philosophy and in Tamil, there was none Runganada's superior, and Mr. Thompson and his fellow Professors watched with the greatest interest the unfolding of the powers of a real man of talent. Runganada became well-known even outside the College. Such men as Mr. E. B. Powell, the Director of Public Instruction, the late Mr. Justice Holloway and others, began to take a deep interest in the career of this distinguished student. Though Runganada made mathematics his special study, he succeeded in acquiring a mastery over the English language which would have done credit to any English Professor. He entered fully into the genius of the English language, and wrote and spoke it with the fluency and grace of the most cultured English gentleman.

In 1862, Sir Rama Varma, the late Maharajah of Travancore (then first Prince), handed over a sum of money to the Senate of the Madras University to found a gold medal worth Rs. 300, to be awarded to the Bachelor of Arts who might stand highest in the First Class in the Degree Examination. Neither in 1863 nor in 1864 was the medal awarded, as no graduate secured a place in the First Class. In February, 1865, the medal was carried off by Runganada. Referring to Runganada's success in the B.A. Examination, Mr. John Bruce Norton said, in his annual address at the Pachaiyappa's Institution, in 1865 :—" Among the passed candidates at the recent Matriculation Examination, out of fifty, ten were *alumni* of Pachaiyappa's; no less a proportion than one-fifth: of eleven who succeeded in obtaining the Degree of B.A., four were young men whose education commenced at Pachaiyappa's; and of these, P. Runganada Mudaliar obtained the first place. He passed, I understand, a highly creditable examination. He has also carried off the prize instituted by that most enlightened Prince, His Highness Rama Varma, the first Prince of Travancore; and I hear on excellent authority, that he is a young man of singular promise." The prizes and medals he won at College were many, and Mr. Thompson was so pleased with his pupil's career, that he had Runganada appointed as Assistant Master in the Presidency College, immediately after his passing the B.A. Degree examination.

Runganada, in his choice of a profession, was no doubt influenced by his European friends, who were mostly educationists, but at the same time he was himself not unaware of the opportunities of usefulness he would have by adopting this profession; and hence it is that, though on more than one occasion he had tempting offers in other departments, he chose to remain a teacher till the end of his life. But the Madras Government recognized his services tardily, though no opportunity was lost to extol his abilities and the distinguished services he had rendered Government in his varied capacities as an educational

officer. Before he was confirmed as Professor of Mathematics in the Presidency College, he had to act sixteen years as Professor in some capacity or other.

In 1872 Runganada Mudaliar was appointed Fellow of the Madras University, and from 1875 till his death he was elected every year a member of the Syndicate. He took an active part in the deliberations of the Senate of the Madras University, and there was no Indian whose opinions on University questions were more respected than those of Runganada Mudaliar. In the Syndicate, also, his influence was very great, and he always used it, not to further the interests of any particular individual or clique, but to advance those of all classes, irrespective of caste or creed. There was not a single important Educational Committee or Commission of which he was not a member, and in all these Runganada Mudaliar's ready pen was brought into requisition, no resolution or report being considered perfect until it had received his finishing touch. In 1890, he was appointed Tamil Translator to Government, and in 1892, solely through the influence of Sir Henry Stokes, he was appointed Sheriff of Madras.

Not only as an educational officer, but also as a public citizen, Runganada Mudaliar was most useful to his countrymen. In all matters needing the interpretation of the views of the native public he was consulted. He took an active part in the deliberations of the Madras Municipality, of which he was a member. The speeches he made at the Municipal meetings are some of the best specimens of English, "pure and undefiled." He was the life and soul of the "Cosmopolitan Club," and the popularity of this institution was a great deal due to the fascinating influence of his personality. In 1890, he had the honor of delivering the Convocation address to the graduates of the Madras University. The address was not marked by any originality, but by sound common sense, and was couched in the most elegant language. It was well received by

the European and Indian public. Mr. H. J. S. Cotton, the author of *New India*, happened to read the address, and wrote as follows to Runganada Mudaliar:—"As a complete stranger I must apologise for writing to you that I have just had the pleasure of reading your University address, and cannot omit telling you how excellent it reads to me from first to last. If I may do so without impertinence, I would heartily congratulate you on it. I hope it may be widely read, not only in Madras, but all over India and in England also."

Runganada was a real ornament to the Indian community, and very few of its members expected that they would be called upon so soon as on the 10th December, 1893, to mourn his loss. But so it happened. He breathed his last after a 'few days' illness which none suspected would prove fatal. He was ailing from fever, brought on by overwork. He was in harness till the very end, and attended College till four days before his death. His loss was mourned by all classes of people, European and Indian. The Presidency College Council, while placing on record its sense of the great loss the College had sustained by his sudden and untimely death, admitted that "he had filled with marked distinction, not only the Chair of Mathematics, but also those of Logic and Moral Philosophy and History," and that "his death has deprived the College of one who has rendered it invaluable services in various capacities." Dr. Duncan, the Director of Public Instruction in Madras, who was one of Runganada Mudaliar's oldest colleagues and friends in the Presidency College, said, in the course of a letter to Runganada Mudaliar's eldest son, that to the last, Runganada Mudaliar retained the highest place in his esteem. "Perhaps" he added, "perhaps, no European now in Madras had such a long and unbroken friendship with your father as I had, or had more opportunity of knowing his sterling qualities of mind and heart. A brilliant scholar, a loyal citizen, wise and prudent in council, and courteous in manners, he endeared himself to all who had

the privilege of knowing him. I see that steps are to be taken to honor his memory in some tangible form, and I am glad to see so. But after all, the best way to commemorate him is to follow the example he set to his fellow-countrymen and to all of us."

Dr. Miller bore testimony to the admirable work Runganada Mudaliar did as a member of the Education Commission, and his words are well worthy of reproduction :—" I think I may say that of all the sons of our University with whom I have at any time come in contact—nay, I would say of all the sons of India with whom in a public way I have had to deal—there has not been a single one so markedly valuable in this particular way as the friend whose loss we are mourning now. There are many men amongst us who hold strong views upon public questions, many men who are able to express their views impressively and eloquently, and many men who are able to play the very useful part of an advocate or pleader of one side of the question, but there are extremely few in any land, and very few indeed, I fear, in this land, who are qualified calmly and dispassionately, when public questions come before them, to exercise the still higher function of a Judge. But amongst these was he whose loss we are mourning now. In that Commission to which I have ventured to refer, there are many difficult questions to be considered, many questions about which much had been said on every side, many questions that had aroused feelings; but he whose loss we are mourning was not swayed by any considerations of that kind. He displayed beyond almost any member of the body the calm, dispassionate, far-reaching and wide view of the Judge—the quality which is, above all things, most important and most valuable to him who would be the guide to the community at large. There were few differences between him and me, between him and most of his colleagues at the beginning of our discussions, and there were none of any importance at the end. For the wonderful unanimity that characterised the decisions arrived at by the Commission, composed though it was of the most varied and

discordant elements, dealing with most difficult questions, we were most largely indebted to the calm judgment and the far-reaching grasp of Mr. Runganada Mudaliar. There were strong men on that Commission, Sir ; few men stronger than one, whose loss all educated India was called to mourn only a brief period before Mr. Runganada himself was taken away from us—Mr. Justice Telang, of Bombay. There was that ornament of educated Indian Society, and there were others, too, whom I will not name, because they still are doing honored and useful work for the benefit of this ancient land ; but amongst them all there were but few, and perhaps not even one, who in a quiet and steady way did more useful and more lasting work than the friend who has been taken from us."

Runganada Mudaliar was a teacher ; nevertheless, he was esteemed by Dr. Miller more as a fair and impartial judge of men and measures. To this intelligent appreciation of Runganada Mudaliar's abilities it is interesting to add what an eminent judge thought of the Professor. "Close acquaintance and friendship," said Sir T. Muthusawmy Aiyar, in the course of his speech at the Runganada memorial meeting, in February, 1894, "close acquaintance and friendship soon convinced me that as a public man his merits were pre-eminent. His devotion to public duty, his services as a teacher and a professor, as an educationist and as a friend of progress, were invaluable. His industry and perseverance were remarkable, and he had a marvellous devotion, first to duty and next to study. His application to study was so close that it often reminded me of what the young Pliny once wrote in speaking of his uncle, the elder Pliny. 'It makes me,' said the former, 'smile when people call me a student, for compared with him, I am a mere idler. I remember his rebuking me once for taking a walk, and saying you might have managed not to lose these hours.'" It was not so much his industry as his intelligence that made Runganada Mudaliar the unique figure he was in enlightened Hindu society. His intellectual versatility was at once the

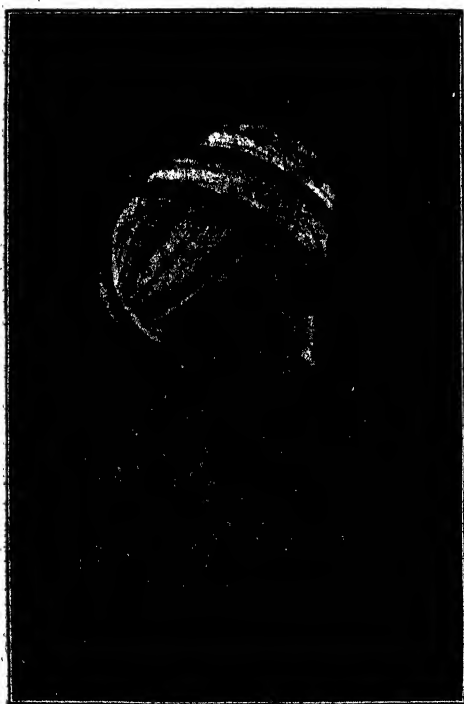
admiration and the envy of his numerous friends. He was not only a capable man and a ripe scholar, but also a practical man. He combined the rarest culture with the highest intellectual gifts. It was indeed a treat to listen to his brilliant conversations. His style was racy, sinewy and idiomatic; and he would often entertain his friends with some striking expression of some favourite author or other. As a speaker, he was by no means eloquent, but he spoke with ease, fluency and grace, clothing his thoughts in the choicest language. He was passionately fond of English literature, and his favourite poet was Shakespeare. Among prose writers his favourites were Lecky, Leslie Stephen, John Morley and Ruskin. His knowledge of Tamil literature was profound, and in this department he was a match for any Pundit. Nothing he so much revelled in as quoting passages from the Ramayana, and expounding them to his friends. He always deplored the neglect of the study of vernacular languages by the present generation of students.

Runganada Mudaliar was every inch a gentleman. He possessed the polished manners consequent on high breeding, which are so difficult of attainment and so strictly personal when attained. He possessed a very tender and sympathetic heart. A large portion of his income was spent on charities and in helping poor and deserving students. But whatever he did, he did secretly without telling others. He was most generous in the appreciation of gifts and talents in others. Of men like Mr. Telang, of Bombay, and Sir T. Muthusawmy Iyer he spoke in the most enthusiastic terms. Of the latter he said:—"He is out and out the best man that modern India has produced, so far as intellectual acumen is concerned."

Runganada Mudaliar has not left any original work behind, except a poem in Tamīl, entitled, "Kachikalandakam," but this work did not enhance his reputation as a scholar. He did not identify himself with any movement having for its object social

reform. His views on social reform are contained in the following brief extract from his Convocation address:—"Never lose sight of the fact that you have to carry the masses with you, and that in consequence some of the social and religious changes that the educated few may be ripe for will have to be postponed; and that true wisdom and philanthropy require that, while you have your faces set in the right direction, and while you have the courage to declare your convictions, you walk warily and slowly, so that your less favoured brethren may follow your lead at such pace as is good for them. Observe, I do not commend the practice, which is only too prevalent, of talking and acting in a manner entirely at variance with one's own thoughts and feelings. Such incongruity between the inner and the outer life is the very death of all that is pure and noble and self-denying. According to the best light in you, approve only of what you consider to be right, and so conduct yourself as to make it clear that you neither justify nor excuse injurious customs and debasing superstitions. The Western ideas and sentiments that you have imbibed in the course of your education will and must urge you to advance, but, as in human affairs good and evil are inextricably blended together, and the desire to obtain a thing is no guarantee of fitness to use the thing desired wisely and well, I would solemnly entreat you to look before you leap, and to make sure by observation, by study, and by reflection, that in your impatient unwillingness to bear the ills you have, you do not fly to greater ills you know not of."





GAZULU LAKSHMINARASU CHETTI.



GAZULU LAKSHMINARASU CHETTY.

GAZULU LAKSHMINARASU CHETTY was born in the year 1806, in Periamet, Madras. His father, Sidhulu Chetty, was an indigo merchant in fairly affluent circumstances. Indigence was, therefore, no impediment in the way of his obtaining a sound English education. But, in those days, there were few schools in which natives of India could learn the English language. The missionaries, who were the first to establish English schools, had not then come out to India in large numbers. The education given in schools started by native enterprise was hardly worth the name, and it was to one of such schools that Lakshminarasu was sent for education. The three R's was all that Lakshminarasu was able to learn in the Native Association Society's School. His father intended him merely to look after the family trade and learn the art of selling goods to the best advantage and keeping accounts. But, it is said, that even during his boyhood, Lakshminarasu evinced a predisposition to that remarkable individuality and fearless independence which characterised his subsequent career. While yet a boy, he joined Debating Societies, and took more than a passing interest in the political questions of the ho

On leaving school, he was apprenticed to his father's shop, and, after he learned what in mercantile parlance is called "the tricks of the trade," he was made an active member of the firm; and the business was carried on by father and son under the style of Sidhulu Chetty & Co. The firm chiefly dealt in Madras

handkerchiefs, and thrive apace, especially after the death of Sidhulu Chetty, which event left Lakshminarasu Chetty in sole possession of the large concern. The States of America happened just about this time to be involved in internal feuds, which resulted in the temporary and sudden cessation of their cotton trade. This opened up a wide scope for speculation in other countries, especially Egypt and India. Lakshminarasu Chetty took advantage of the propitious hour and entered largely upon speculation in cotton. The trade thrived considerably, and in an inappreciably short time, Lakshminarasu Chetty was able to amass a large fortune. With considerable wealth at his command, Lakshminarasu Chetty grew rather indifferent to his business, and gave himself up heart and soul to the task of achieving greater political liberty for his countrymen. The Hindus at the time, not having had the benefit of English education, were entirely ignorant of the nature of the Government to which they were subject. To the suffering and ignorant Hindus the executive authorities in Madras constituted the entire ruling body. They did not know that these were subject to the authoritative control of a Board in England, and that they could make representations to the Board about their grievances. Lakshminarasu Chetty was one of the few exceptions. He started the Madras Native Association, of which he became President, for the purpose of ventilating, from time to time, on perfectly constitutional lines, the people's grievances. Wealthy merchants and respectable non-officials became members of the Association, and did very useful work. Meetings were often held for considering the grievances of the people, and memorials were despatched to England for their redress.

Lakshminarasu Chetty's first political fight was with the European missionaries. The missionaries, who were engaged in disseminating the learning and the literature of the West, became very active also in converting Hindus to their faith. Few Hindus knew the English language, and as a knowledge of it was

a condition precedent to the securing of any situation in Government offices, they sent their children to missionary institutions for education. The missionaries converted several of them, notwithstanding their tender years. Several Englishmen who held positions of any degree of authority or influence in the Presidency helped the missionaries in carrying out their mission. The Collector of Tinnevely, one, Mr. Thomas, openly co-operated with the missionaries in his district, in their efforts to spread the Christian religion. Sir William Burton, a Judge of the Madras Sadr Court, made no secret of his sympathy with the cause of the missionaries, and now and then delivered sermons from his seat on the Bench to the Hindus. Mr. J. F. Thomas, the then Chief Secretary to Government, and a close relation of Mr. E. B. Thomas, Collector of Tinnevely, provided Hindu converts to Christianity with appointments under Government in preference to Hindus. The District Judge of Chingleput, Mr. Morehead, postponed the hearing of causes set down on a certain day's list, and threw his court house open to a preacher of the gospel. The Madras Government, it was alleged, carried their partiality for the Christian religion to such an extent as to remove from the Sadr Court a Judge who refused to carry out their unjust dictates. The following passage from the reply of the dismissed Judge to an address from the Hindu community is significant :—

“Had the Government met with no resistance in their attempt to coerce the judges of the Sadr Court into measures fatal to impartial justice, it is probable the next attempt would have been an open and undisguised one to force Christianity upon the Hindus. Although the Marquis of Tweeddale has disclaimed these views, experience has abundantly proved that there are parties connected with the Government who had the will and the means to carry them out. The conduct of the Government towards the Sadr Court forced the Judges to resist an order which no judge who knew his duty could submit to; that resistance was foreseen and calculated upon by the advisers of the

Government, and there can be no doubt it was the first step of a scheme which was devised for the removal of the second judge, who had been more than once obliged to inform the Government that he was prepared, at all hazards, to uphold the integrity of his Court, and to prevent its being made an instrument of injustice."

The proselytizing practices of the Missionaries, and the open and undisguised manner in which they were encouraged by Government officials, incensed the Hindu community greatly, and Lakshminarasu Chetty resolved to do all that lay in his power to check, what he considered, a violation of the pledge, which the British Power had made to the people of India, not to interfere with their religious observances. Just then, there was in existence a newspaper called the *Native Circulator*, edited by one Narayanasamy Naidu. Lakshminarasu Chetty purchased the paper and the press, changed the name of the paper to that of the *Crescent*, and secured the services of one, Mr. Harley, as Editor. Mr. Harley had previously served in the Army, and brought to the conduct of his journal a military spirit and an untractable disposition. He was a man of very strong convictions. The first issue of the *Crescent* was given to the world on the 2nd October, 1844. The object of the paper was stated to be "the amelioration of the condition of the Hindus." The *Crescent* was intended to act as a corrective on the *Record*, the declared missionary organ. It set itself to condemn the practices of the missionaries and expose their alleged vagaries. For a time the *Crescent*, incurred some odium. But in spite of all difficulties it firmly maintained its ground. The Judges and executive officials smarted under its scathing criticism, and it was alleged that, unable to meet it by facts or reasoning, they secretly assisted the work of the missionaries. The Government denied to the *Crescent* the smallest privileges which they willingly accorded to other newspapers of the day. The Manager of the *Crescent* sent an advertisement to the Government office regarding the paper for insertion in the *Fort St. George Gazette*. The advertisement was

returned as inadmissible, with the endorsement of the Chief Secretary to Government that it was "of a character not usually inserted."

Meanwhile, the Government officials, to place the worldly prospects of converts above all danger, resolved to resort to legislation, and to enact a law under the provisions of which young Hindus may become converts to Christianity without the slightest prejudice to their rights in the property owned by their family. The Hindu community protested against the measure, and Lakshminarasu Chetty convened, on the 9th April, 1845, a meeting of the native inhabitants of Madras, to draw up a memorial to the Supreme Government. The meeting was very largely attended, and in pursuance of the unanimous resolution of the members a memorial was drawn up and sent to England, complaining of the intended alteration in the law, and protesting against the abrogation of the social and religious usages of the natives. The memorial reached the Supreme Government in due course, and was accorded proper consideration. After some correspondence between the local and the Supreme Governments, the memorialists were informed that the provisions of the proposed enactment which had necessitated the memorial would be expunged.

The Missionaries next turned their attention to the Madras University. The Madras University, which was started by Lord Elphinstone, was giving Indian students a purely secular education. Missionaries and devoted friends of missionaries were engaged in testing, year after year, the progress that the students had made; they were often questioned on points connected with Christian theology and declared ineligible for appointments under the Government. When the natives protested against such treatment they were informed that the real panacea for these evils was the introduction of the Holy Bible as a text-book of studies. Lakshminarasu Chetty convened again, in Pachaiyappa's institution, a public meeting of Hindus, on the 7th October, 1846,

over which he presided. It was resolved that a memorial be addressed to the Honorable the Court of Directors, setting forth their grievances and praying for redress. A memorial was accordingly drawn up referring to the pledges which had been given ensuring the religious neutrality of Government, the violations of these sacred pledges during the régime of the Marquis of Tweeddale, the conversion policy of the missionaries, the active co-operation of Government officials with them, the apathy of the Governor in the matter of founding schools for the diffusion of European knowledge in the interior of the Presidency, the attempts of the missionaries to prevent the natives from passing competitive examinations, the disinclination of the local authorities to employ Indians largely in offices under Government, the perversion of justice in courts, and many other wrongs to which Indians, it was alleged, were subjected. The deliberations of the meeting were thoroughly orderly, and there was no trace of disloyalty or insubordination to the paramount power about them. Still it was made out that the Chairman's address and the whole proceedings generally, were calculated to foster a rebellious spirit in the audience, and to wean the allegiance of the Hindus to their British rulers. All that Lakshminarasu Chetty said was, "we believe that by a mild and firm representation of our grievances to the superior authorities we shall obtain justice and redress." The Sheriff went out of his way to dissuade those assembled at the meeting from signing the memorial. But, notwithstanding the intervention of the Sheriff, more than twelve thousand people signed it. The memorial was forwarded through the Local Government to the Honorable the Court of Directors, and the Local Government passed their own remarks upon the allegations contained in it, characterising them as founded on utter ignorance of the doings of Government and on "partial extracts of official documents surreptitiously published." The memorial was shelved in consideration of the observations of the Governor which accompanied it to the Honorable the Court of Directors. The

attempt to introduce the Bible as a text book in Government schools was revived in 1853, but owing to the united efforts of George Norton, John Bruce Norton and Lakshminarasu Chetty, the scheme fell through.

In 1852, Mr. Danby Seymour, a member of the British Parliament, came out to India, apparently for sight-seeing. At the time the name of Lakshminarasu Chetty was well known to some Members of Parliament, from the memorials now and then sent up under his guidance to England. On landing at Madras, Mr. Seymour enquired of Lakshminarasu Chetty, and from their very first acquaintance they became inspired with feelings of respect for each other. Mr. Seymour became Lakshminarasu Chetty's guest at Madras, and the latter had abundant opportunity to convey to Mr. Seymour information regarding the manner in which the local authorities curtailed the civil and religious rights of the Hindu community, and regarding other serious defects in British rule. Mr. Seymour, accompanied by Lakshminarasu Chetty, made a tour through Southern India, visiting Cuddalore, Kumbakonum, Coimbatore, and other places, and learnt by personal observation how the landholder was assessed at prohibitive rates, and how defaulters in the payment of Government revenue were subjected to torture. He saw unhappy men standing in the sun fully exposed to its scorching rays, and with large stones resting on their backs, performing under compulsion the penance and self-immolation which their forefathers voluntarily did in obedience to the regulations of the *Sastras*; some thumb-screwed, and others tied down to adjacent trees and posts, with their heads holding communion with their toes—and all this in front of the Taluq Cutcherry, and within sight of the Tahsildar and Magistrate, who was holding his office and doing his work without wasting a thought on the unfortunate victims groaning inaudibly within a few yards of the Court House. Mr. Seymour took note of all that he had heard and seen about the

malpractices of the officers, and with a set of implements of torture neatly and safely bundled up, left soon after for England.

In July, 1854, on the occasion of a motion brought forward in the House of Commons, Mr. Seymour asserted that to his knowledge torture was inflicted on the natives of India, not only in criminal cases under inquiry, but also in the collection of revenue. This assertion was met by a distinct denial by several members in the House, and conspicuous among them was Sir James Hogg, who twitted Mr. Seymour with having gone into remote districts in the prosecution of vague and idle inquiries. Sir C. Wood, who was President of the India Board at the time, stated that he could not positively deny an accusation he had never heard before, but he could cause a strict inquiry to be made. The report of the debate was sent out to India immediately, and in September a Commission was appointed to inquire into the whole subject. In April following, the report was concluded, and the whole mass of evidence was brought under the consideration of the Home Government. Meanwhile, Lakshminarasu Chetty caused a petition to be numerously signed and sent to Parliament, and the Earl of Albemarle presented it to the House of Lords on the 14th April, 1856. The House thereupon condemned the practice of torture in Madras.

In 1852, the Madras Native Association, under the guidance of Lakshminarasu Chetty, drafted a long and interesting petition, detailing the grievances of the people of Southern India, and presented it to Parliament. That petition premised by saying "that grievances of your petitioners arise principally from the excessive taxation and the vexations which accompany its collections, and the insufficiency, delays and expense of the Company's Courts of Law; that their chief wants are the construction of roads, bridges and works for the supply of irrigation, and a better provision for the education of the people; they also desire a reduction of public expenditure, and a form of local Government more generally

conducive to the happiness of the subjects and the prosperity of the country." It concluded as follows :—"That, in conclusion, your petitioners would respectfully suggest that, whether the Government of India be continued in the hands of the East India Company, or otherwise provided for, the new system, whatever it may be, shall be open to alterations and improvements from time to time, as the well-being of the country may require, and that the working of its internal administration may undergo, at stated interval, if practicable triennially, but quinquennially at the latest, public enquiry and discussion in the Imperial Parliament, in order that the people of this vast and distant Empire may have more frequent opportunities of representing whatever grievances they seek to have redressed, and that the local Governments may be stimulated to the diligent execution of their functions under the influence of a constant and efficient supervision of their conduct by the higher authorities at home."

This petition was presented to the House of Lords on the 25th February, 1853, by the Earl of Ellenborough. The Earl of Albemarle, in the course of a speech in the House of Lords, in the same year, on presenting a petition from the inhabitants of the city of Manchester, praying that the future Government of India in England should consist of "a Minister and a Council appointed by the Crown, and be directly responsible to the Imperial Parliament," said:—"He happened to have in his possession two letters confirmatory of the statements contained in the (Madras) petition from which he had just quoted. The letters were written by two thoroughly educated native gentlemen, who were capable of giving expression to their ideas in as correct language as could be employed by any of their Lordships. The first of these gentlemen, Lakshminarasu Chetty, wrote as follows, under the date of Madras, January 24, 1853 :—"If a Commission could be obtained to take information in this country, all the more glaring complaints could be fully substantiated. We have tried to avoid exaggeration in our statements, but the evils alluded to are so

great that nothing will convince people in Europe of their truth except the establishment of such Commission.'” In the same year, John Bright made the following reference to the petition in the House of Commons:—“This petition is one of great length, is very ably drawn up, and I may say I have seen several private letters from very influential persons in Madras, stating that if a Commission of Inquiry be sent out to the Presidency, they are prepared to establish every fact stated in the petition.” The agitation was kept up in India by Lakshminarasu Chetty, and in 1855 he sent another petition, signed by 14,000 persons, praying that the administration of the British Territories in India be transferred from the East India Company to the Crown. This petition was presented to the House of Lords by the Earl of Albemarle, on the 16th July, 1855. The agitation carried on by Lakshminarasu Chetty in Madras, and others in Bombay and Bengal, prior to 1853, had the effect of reducing the strength of the Court of Directors from thirty to eighteen, of whom six were to be nominated by the Crown, of throwing the appointments in the Civil Service open to competition, and of bringing about the amalgamation of the Company's Sadr Courts with the High Courts in the Presidency towns. The continuation of the agitation in subsequent years, and the Mutiny, in 1857, led to the extinction of the East India Company, and the placing of India under the direct authority and control of Her Majesty the Queen, in 1858.

So early as in 1854, Mr. J. B. Norton, in the course of his yearly address in Pachaiyappa's Hall, expressed a hope that Lakshminarasu Chetty would soon become one of the Trustees of Pachaiyappa's charities: “There is another gentleman, also,” he said, referring to Lakshminarasu Chetty, “who will, I trust, ere long join you heartily in making common cause. He has lately been the subject of much animadversion and much misrepresentation; but both the sacrifices he has made in his purse, and the labour and fatigue he has voluntarily undertaken in

person, testify forcibly to the practical interest which he takes in the welfare of his countrymen—I speak of Lakshminarasu Chetty.” It is necessary to mention here that Lakshminarasu Chetty was, about this period of his life, regarded by the local authorities as a seditious person, and a police watch was set over him. His speeches were closely scrutinised, and his movements were watched by the police. Lakshminarasu Chetty was appointed a Trustee in 1854.

After the memorable Mutiny of 1857, Lakshminarasu Chetty, as President of the Madras Native Association, drew up a memorial to Government, praying for the continuance of its policy of religious neutrality. The memorial was read with interest in England, and fetched a satisfactory reply. Meanwhile, the change in the executive officers of the Madras Government, the rising popularity of Lakshminarasu Chetty, and the admiration of the European and native communities for the self-sacrifice he had made on behalf of his country, made the Madras Government forget the odium in which he was once held. In recognition of the services he had rendered to his country, he was in 1861 made a C.S.I., and on the death of the Hon. V. Sadagopa Charlu, in 1863, appointed a member of the Madras Legislative Council. John Bruce Norton, alluding to this appointment in his address in Pachaiyappa's Hall, in 1864, said that the Government had selected as Sadagopa Charlu's successor the man who would have been called to the post by the unanimous suffrage of his fellow-countrymen.

Lakshminarasu Chetty had, in the meantime, directed his attention to the state of affairs in Mysore. In the war with Tippu the English had received considerable aid from the Nizam, and there was a sort of compact between the English and their ally, that in the event of the English not restoring the province of Mysore to the native Raja, it should be parcelled out fairly between the English and the Nizam. Lakshminarasu

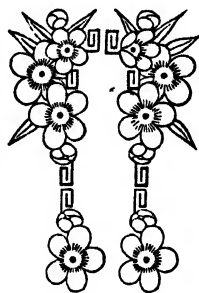
Chetty, who had marked the reluctance of Englishmen in India to restore Mysore to Krishna Raj Udayar, went to Mysore and advised the old Rajah to adopt a son for the perpetuation of his family, and press for the recognition of the rights of the adopted son by the Home Government. At the same time, he prevailed upon Sir Salar Jung, the famous Minister of Hyderabad, to assert the claims of the Nizam to a moiety of Mysore if the British Government were not willing to restore Mysore to the native Raja. We need hardly add that English statesmen who saw that, in conformity with their pledge, they should either restore Mysore to the native Raja, or failing that, parcel it out and give a moiety to the Nizam under the compact, resolved upon the honorable expedient of recognizing the rights of the adopted son of Krishna Raj Udayar to succeed to the throne on attaining his majority. With the aid of John Bruce Norton, Lakshminarasu Chetty also made strong efforts to place the widows of the late Raja of Tanjore in a prosperous condition, and to relieve the sufferings of the family of the last Nabob of the Carnatic after his death.

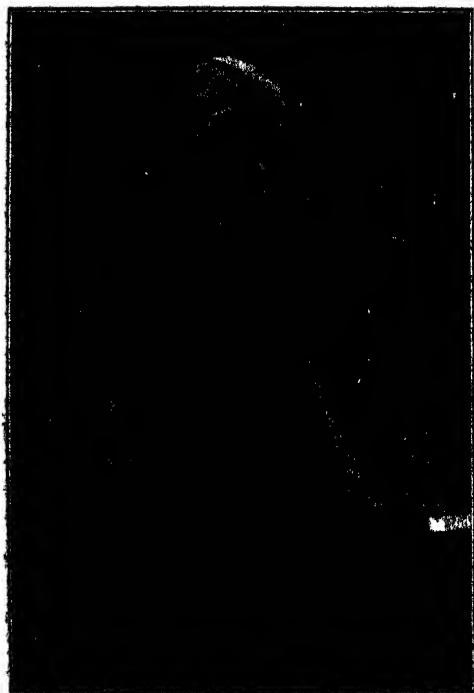
By this time, *i.e.*, 1864, Lakshminarasu Chetty had ceased to be wealthy. The *Crescent*, with its highly paid establishment, had considerably drained his resources; the family trade was almost a losing concern, and his son, to whom Lakshminarasu Chetty had for some years entrusted the management of his firm, had brought it to ruin. The *Crescent* was given up for want of funds; and Lakshminarasu Chetty continued poor for the rest of his life. He died in 1868, leaving a name for genuine patriotism and self-sacrifice rare in the annals of India. Referring to his death, John Bruce Norton said, in the course of his address at Pachaiyappa's Hall, in 1869: "He was for many years one of my closest personal friends; I know of none whose memory I more esteem. It is not of my own personal loss that I have now to speak; it is of the general loss which the community has sustained by the death of this great and good man. Possessed of excellent abilities, highly educated, with

refined taste, and a most powerful judgment, he was the best type of a true patriot, not a noisy demagogue, but one who appealed only to the legal, peaceable weapons of reason; he, years ago, dedicated his talents and his fortune to the service of his countrymen at a time when the task was more difficult, if not dangerous, than what it is to-day. It requires no small courage for a native to start and sustain a journal devoted to the interests of native society. It caused him far more evil than good report. He sacrificed a large portion of his patrimony in the patriotic object he had in view. No one who remembers the *Crescent* will deny that it was written with much force of argument and close logical reasoning, and that its temper was generally calm and dignified. That it did much towards bringing about the recognition of the social and political rights of the natives, I cannot doubt. When he was nominated to the honorable post of a member of the Legislative Council, every one felt, whatever might be the divisions between this and that section of native society, that he was the best representative man who could have been selected. A retiring disposition, perhaps, somewhat impeded his usefulness, but when he died all felt that he had left a void that cannot be supplied. A meeting was at once held to consider how honor could best be shown to his memory; and it was determined that a public subscription should be raised for the purpose of placing his picture in this Hall, and founding a Sanscrit Scholarship in his name in the Presidency College. Believe me, in honoring such a man's memory you honor yourselves. I do not doubt that a large subscription will be forthcoming for carrying out these objects. The Maharajah of Travancore, the first prince, and the Dewan Sir Madava Rao, whose names are ever coupled with all that is enlightened and generous, I hear, have sent in their subscriptions and condolences. Many native gentlemen have subscribed, and though we are not so wealthy as the munificent native merchants of Bombay before ruin overtook their city, I cannot doubt as to the success of this proposition to honor so great and good a man."

Mr. Norton again paid a handsome compliment to Lakshminarasu Chetty, in 1870, in the following words:—"With respect to that (the portrait) of the Honorable Lakshminarasu Chetty, in the words of the report, I feel that it is superfluous to speak. At the same time, I cannot help stating that I hold in my hand a copy of a letter from one native to another, speaking of him in the very highest terms, as the originator of enquiry into almost every abuse and defect which formerly marked the administration of this country; a letter which is above all suspicion, as it shows in what estimation the natives themselves hold his memory. I have no time to read it to you; I must content myself with observing that he was a zealous and honest reformer, and that he backed his convictions by putting his hand into his pocket in their support. He founded the *Crescent*, a journal which, under the able Mr. Harley, for years advocated the native cause. In this undertaking, Lakshminarasu Chetty sunk a very considerable portion of his fortunes; in 1852, at the renewal of the Charter, he drew up the native petition, which was assailed at the time as a tissue of mis-statements, but which certainly contributed very largely to those numerous enquiries into the practice of torture, over-assessment, and the like, which shortly followed; while the general respect in which he was held by the Government, during the latter portion of his life, proves that the part he played in his earlier political career was so truthful and sincere. He received at the hands of the Queen the honor of a Companionship of the Star of India, and when he was selected by the Government as a member of the Legislative Council, all sections of native society unanimously felt that he was the best representative of native opinion. He was snatched away just when he was likely to have become most useful. He was so singularly modest and retiring that these qualities somewhat, perhaps, even impaired his utility to the public. He was a man of the keenest intellect, and of the most kindly disposition. He was a staunch supporter of the cause of education. All admit that the void his loss has caused cannot be supplied."

Lakshminarasu Chetty, though he belonged more to the first half of this century, was by no means a conservative in social matters. He had great faith in the education of women. He started and provided several girls' schools at his own expense, and advocated, and even encouraged, the marriage of widows. His sympathies were always with the agricultural classes. He loved and cultivated the society of educated men, whether Tamil and Telugu Pundits or English scholars, and privately helped many a young man in prosecuting his studies. In fact, he staked the whole of his fortune in his noble and patriotic attempt to ameliorate the political and social condition of his countrymen.





SALEM RAMASWAMI MUDALIAR.



SALEM RAMASAWMI MUDALIAR.

SALEM RAMASAWMI MUDALIAR was born in Salem, on the 6th September, 1852. He belonged to a highly respected family in Salem. Venkatachala Mudaliar, the great-grandfather of Ramasawmi Mudaliar was an Agent or Dubash of the East India Company, and Ramasawmi Mudaliar's father, Salem Gopalasawmi Mudaliar, is an influential Mittadar or landowner in Salem. He was Tahsildar of Namkal, and retired on pension in 1867.

At the early age of six, Ramasawmi was sent to Madras for education. His guardian in Madras was one, Nagalinga Mudaliar, son of a well-known Tamil scholar, Conjeveram Sabapathy Mudaliar. The man who had charge of his vernacular education was one Kathirvelu Vadyar, a wit and a pandit. Ramasawmi, in course of time, joined the Madras High School, now the Presidency College, from which he was sent to Pachaiyappa's School on the abolition of the primary classes in the former institution. After reaching the required standard he was sent back to the Presidency College, where he completed his educational course. In the Presidency College, Ramasawmi studied diligently, winning the esteem of his Professors, and carrying off several prizes. At the Matriculation examination he obtained one of the Government scholarships awarded to the first fifteen successful candidates. He was also the first of his year at the First in Arts

Examination. The subjects in which he distinguished himself were Tamil, English Composition and History. He passed the B.A. Examination in 1871 as first in the Presidency. Mr. Thompson, the then Principal of the Presidency College, had such a high opinion of the ability, industry and good conduct of Ramasawmi that on his graduation he offered him an Assistant Professorship of English at the College—a place which he declined with the object of allowing the offer to be made to the next man who, he knew, was in sore need of help. He then followed up his studies at the College by preparing in private for the Degree of Master of Arts in History and Moral Science, which he obtained in 1873. In 1875, he qualified himself for the legal profession. At the B.L. Examination, too, he stood first in the list of passed candidates. On the recommendation of Mr. Justice Holloway, Ramasawmi Mudaliar was trained as an Apprentice-at-Law by the Hon. Mr. P. O'Sullivan. In 1876, he was enrolled as a High Court Vakil, and established himself at Salem for practising there.

By his unassuming manners, and the sensible way in which he conducted his cases, he won the respect and goodwill of the native community and the esteem of the District Judge at Salem. At the same time the general turn of his mind rendered him fitter for the Bench than for the Bar. With a view to use his talents in the service of Government, he sought a place in the Judicial Department. The application was endorsed by the District Judge, who was "happy to be able to express an opinion that he is well qualified both as to legal attainments, and, what in my opinion is still more important, as to character." He was appointed a District Munsiff in the Trichinopoly District in 1876. His judicial administration was marked by the most thorough-going honesty and the strictest impartiality. He regarded it as a sacred duty always to maintain an independent judgment in the discharge of his official functions. If anybody attempted to bring outside influence to bear upon him he resented it as an insult. A

story is told of how one of the parties in a case which he was to decide in his court brought "a letter of recommendation" or introduction to the Munsiff from a person for whom he had great regard. The party thus introduced was received politely and all due kindness shown to him. The Munsiff even drove him to the court with him. But vain and mistaken were the party's hopes if he thought on these grounds—as, indeed, he did think—that the case would be decided in his favour. On taking his seat, the Munsiff delivered judgment; and the party did not wait to be taken home by the Munsiff. More than once he spoke from the bench against these letters of introduction, pointing out the futility as well as the wickedness of such tamperings with the course of justice. Thus he held on to the path of rectitude he had chosen without swerving either to the right or to the left. The work was as hard as he was conscientious; and the responsibility was great. He had once to recoup to Government a portion of the money lost through defalcation in his office.

He, however, did not continue long on the bench. He felt that the public service did not afford a free field for distinction. Though disappointed in his hopes, his service as Munsiff gave him a high place in the esteem of the native community, as is evidenced by the following testimony of Mr. A. Seshiah Sastri, the late Dewan of Pudukotta: "Though I have not the pleasure of a personal acquaintance with Salem Ramasawmi Mudaliar, M.A., B.L., of the Madras University, I have always heard the very best accounts of him as District Munsiff of Udiarpallium. His unassuming manners, his strict impartiality, and his integrity have won for him the confidence of the people under his jurisdiction. I have always considered him one of the best young men of whom the University may be proud, and who is destined to rise high in the service which he has entered." Destined! He was not so destined. After having offered to resign twice before, he finally gave up service under Government in 1882. He resolved to practise at Madras. In the High Court he

generally appeared on the Appellate Side, and when he took up original cases he was supported by a junior. His knowledge of law was soon recognized as sound. Though others might excel him in the subtlety with which they could draw legal distinctions, none had a firmer or truer grasp of the principles of law. He was endowed, as it were, with an instinct which rendered him sensitive to every discord in the internal harmony of the judicial science. With him, law was not a mere means of livelihood; his enthusiasm for its study led him to start the *Law Journal*, of which he was Chief Editor till 1891. His legal attainments were recognized by the University, who appointed him Examiner for the B.L. and the M.L. Examinations. His scholarship in Tamil Literature was utilized for the Examinations for the B.A. Degree. In 1887, he was appointed a Fellow of the Madras University. His services were highly valued by the Faculties of Law and of Arts, of both of which he was a member.

In the events which have made the India of the present politically different to the India of 1880, Ramasawmi Mudaliar played an effective part. In South India, at all events, none had such a single eye for the general good as he. As during his official days he resisted private influences in the discharge of his judicial functions, so in his later days, when he was answerable to none but himself, he preserved his judgment untainted by party prejudice or class interest. At the same time, his zeal for the public cause was none the less warm nor his position any the less pronounced. The first time he took a prominent part in a public movement was in 1882, for protesting against any public character being accorded to a memorial meeting in honor of a retiring member of the Madras Council.

The greater security there now is against official vagaries, and the greater willingness with which officials admit the claims of Indians to an increasing share in the Government of

the country, have been brought about in Madras, to however small an extent, by the agitation carried on by the Mahajana Sabha; and among its members it is an open secret that Salem Ramasawmi Mudaliar exercised considerable influence. When the history of that agitation in South India comes to be written, as it deserves to be, it will be seen how much the loyalty, the moderation, the practical, as opposed to the merely sentimental, the generous as opposed to the narrow and selfish, character of the movement, was due to the wise part which Salem Ramasawmi Mudaliar took in its counsels. In the Salem Riots case—when an attempt was made to include his father, as an influential Mittadar, among those implicated in the trouble, although his father was, at the time of the riots, in Madras—he declined a brief to defend the prisoners so that he might more effectively work in other ways for procuring their freedom. One happy and effective way that suggested itself to political leaders in India for the redress of the people's grievances, soon after Lord Ripon's departure, was that some of India's own sons should go to England and plead her cause before the English voters, at the General Election of 1885. For this responsible and novel task Salem Ramasawmi Mudaliar was deputed to England from Madras, with two other delegates from Bombay and Bengal. Ramasawmi Mudaliar and his brother delegates addressed several meetings in England. They visited London first, and then they sallied forth to Swansea in Wales, to Newcastle-on-Tyne, to Birmingham, and to Aberdeen in the north of Scotland. At their first appearance in London, at the Westbourne Chapel, we are told of "an earnest politician, a girl of nineteen, evidently a working girl, whose umbrella, none too strong at the beginning of the meeting, seemed likely to be shaken to pieces by the hard concussions with which she sought to indicate her enthusiasm." At Birmingham, the delegates spoke at a Liberal gathering, held in support of the candidature of John Bright. Ramasawmi Mudaliar considered the meeting at which Mr. Bright spoke on India the greatest he had ever attended. Mr. Chamberlain also

took part in this demonstration. On his way to Aberdeen Ramasawmi Mudaliar halted at Edinburgh, where he fulfilled his object of hearing Mr. Gladstone, who spoke at the great Music Hall. The meetings in Aberdeen formed a fitting climax to the political mission of Ramasawmi Mudaliar in Great Britain. Dr. W. A. Hunter and Professor Bryce availed themselves of the presence of Ramasawmi Mudaliar to form, in the "Granite City," an association for the diffusion of knowledge about India.

Thus was brought to a close the "campaign", of the Indian delegates. The effect of these meetings on the English mind generally was a profound impression of the overwhelming responsibility borne by England towards this country. Ramasawmi Mudaliar individually made on English audiences an impression which was quite unique. His personal appearance was to them somewhat romantic. "A fine handsome face, with large black eyes, such as Moore has painted in Lallah Rookh, with as finely chiselled a face as you could find in the lobbies of the Law Courts"—such was the picture of the man as it fell on the English retina. His mode of speaking was as strongly marked as his personal appearance. There was in his words a quiet dignity and force peculiar to the man himself. The simple earnestness of his voice carried conviction with it; and the foreign accent, which was detectable in his delivery, heightened the impression it made. His English tour effected a great improvement in Ramasawmi Mudaliar's style of public speaking. Between his first speech at Westbourne and his last one at Aberdeen, there was all the difference there is between the tracing on set forms in a copy book and a free hand. But what carried his words straight to the heart of his English hearers was the pathetic appeal for confidence and sympathy which underlay all his remarks.

It may not be generally known that Ramasawmi Mudaliar, in his trip to England, tried to avoid doing anything by which his

place amongst his caste men might be forfeited. He went a Hindu and came back a Hindu, taking a Hindu servant with him, who cooked his food. He declined invitations to meat dinners, while he participated in vegetable food with English friends. Thus he did nothing in England which he dared not avow among the men of his community, by whom he was taken back without a murmur, and without the humiliating rite of *prayaschittam*. On his return, he met with an enthusiastic reception from the native public of Madras. His self-effacing humility on that occasion served to show the magnitude and true value of the services rendered by him to the country at large. His reception at Salem was, if possible, even more enthusiastic, though it could not have been more appreciative.

Yet another task awaited the England-returned delegate of the Madras Presidency. The persistent demand of educated natives for a larger share in the work of governing the country led to the appointment, in 1886, of the Public Service Commission, of which he was nominated a member as the representative of the non-official community of Madras. Other Hindu members of the Commission were Sir Romesh Chunder Mitter, of Bengal, the Hon. K. L. Nulkar, of Bombay, and the Rajah of Bhinga. Sir Charles Aitchison was the President. It was urged from the beginning, by the official members, that the adoption of the Commission's recommendations by Government and the Secretary of State would depend upon those recommendations being made unanimously. But the interests represented on the Commission were mutually irreconcilable; and compromise was but partial surrender. The action of the Indian members, in not having stood up for the Civil Service Examinations being held simultaneously in England and India, by writing a dissenting minute in favour of them, has been adversely criticised by leaders of native opinion, but with the disagreement that existed among the Indian members, it was thought best not to press the point on Government, even by means of a dissenting minute. This was the

explanation which Ramasawmi Mudaliar himself submitted to the National Congress at Allahabad, in 1888.

Though Ramasawmi Mudaliar attended but two Congresses, the one at Madras, in 1887—when he hurried down from his labours on the Public Service Commission at Calcutta just in time to take part in the debate on the Arms Act—and the other at Allahabad, his services to the Congress cause were felt to be so valuable that its Presidentship was once offered to him—an honor which he declined, because he thought he had not sufficiently established a claim thereto. With him it was not a shrinking from responsibility, but an inherent bashfulness towards outward honor.

As a Trustee of Pachaiyappa's Charities he did effectual work. On the Madras Municipal Board his counsel was valued both by the President and the Commissioners; and if it had been given to him to witness the fruition of his political labours connected with the Indian Councils Act of 1893, he would have been returned by that body to the Legislative Council. In the meantime, Death, by whom so many of the promising men of this country are carried away before they attain the meridian of their power, claimed him, and he passed away on the 2nd March, 1892.

By his death Hindu society lost the silent charm of his character. It was often remarked that there were two men—Professor Runganada and Salem Ramasawmi—who, by their inspiring presence, dignified manners and edifying conversation, made the Cosmopolitan Club genial and attractive. If one was like the flower, which, by unfolding its petals, sheds light and fragrance around, the other was like the bud, whose very form is a picture of modesty concealing beauty and sweetness within. Of Ramasawmi Mudaliar it may be truly said that "there seemed a pool of honey about his heart, which lubricated all his speech and action with fine jets of mead." Ramasawmi Mudaliar's

claim to be remembered by posterity rests not on his social influence, or his legal erudition, or even on the unassuming sincerity of his character amid a generation that is fast losing its ancestral Hindu virtues, and adopting the artificial insincerities of Western civilization, but on the fact that he was a model of a Hindu public man.

Ramasawmi Mudaliar had, hidden beneath his meekness, a certain dogged assertiveness. This is a quality which, when unsupported by sound judgment, degenerates into obstinacy, but which, when based on keen insight, constitutes the stuff of which heroes are made. In his case, it was the secret of the steady unostentatious perseverance which characterised his life. It saved his mildness from any appearance of a desire to please. He was plain, straightforward and sincere. His language was never in advance of his purpose, nor his purpose too much in advance of his ability. He was humble, but he could rebuke. He was charitable in his judgment of others; but he would not condone their faults. He was independent, though not forward; and when he submitted to the will of others, he did so deliberately. The sweet reasonableness that marked his intercourse was as much a matter of will as of temperament.





SIR JAMES SETJI JIJIBHAI.



SIR JAMSETJI JIJIBHAI.

JAMSETJI JIJIBHAI was born of poor but respectable parents on the 15th July, 1783, at Navsari, in the Native State of Baroda. Having lost both his parents at an early age, he went to Bombay, and lived with his father-in-law. After the usual course of apprenticeship, he joined his father-in-law in business as a merchant. He realised that large profits in trade could be made only by dealings with foreign countries, and he resolved, in his sixteenth year, to accompany a relative, another Parsi merchant, to China. He carried with him his whole fortune, amounting to about Rs. 120. After a short stay there, he returned to Bombay, but only to set out on another voyage on his own account by borrowing capital to the extent of Rs. 35,000. He made three other voyages to China, and the fourth one, which he undertook in 1806, proved singularly adventurous. In a Guzerati letter, written by Jamsetji during his captivity on board the *Brunswick*, he gives a full description of his adventures.

The ship *Brunswick*, in which Jamsetji sailed, was captured by the French. After meeting with several mishaps, she went ashore in the Table Bay River near the Cape. And what followed is thus described by Jamsetji:—"We asked the Captain to let us go ashore, but he said the Admiral's orders were not to permit any one to land. We passed the night in a very sad mood. When we were captured at Ceylon we asked the French Captain to allow us to go on shore, but he gave us hopes

that he would permit us to land at Mauritius and return the passengers their goods and articles. The following day the Admiral himself came on board, when we entreated him to restore us our goods. That high functionary informed us that our personal luggage and provisions, but not the goods of trade, would be given back to us. The Captain thereupon directed us to bring up our things, which we did. He searched our kit, and seized two pieces of *agabana* (a kind of thin striped mull-mull), bags of rice, and a case of liquor, belonging to me, but allowed me to keep a small trunk containing my wearing apparel. I asked for a bag of rice, but it was refused. My things were all put into a box, and we were sent on shore. Here we met Captain Grant, before whom we all related our sufferings and privations. He consoled and comforted us. We thanked God for having freed us from the hands of the French. There was an Englishman with us named Mr. Turner. He had on board an American boat 3,000 dollars on account of the Honorable East India Company. The officers and crew of the *Brunswick* were sent to Sessantilz, where Mr. Turner resided. On the recommendation of Captain Grant, Mr. Turner took me to his house. At the time there was a great scarcity of rice, and even for so much as 35 or 40 dollars one could not get a bag of rice. There was an order that each man was to eat half a pound of rice a day, wheaten cakes and apes three days in a week. Sheep's meat is cheap, but the rest of edibles dear. On our voyage to Madagascar we were ill-treated by the Lascars, who were sent from the man-of-war on board the *Brunswick*. The French Captain was informed that a conspiracy was laid by the Parsi, the Mussulman, and the four Englishmen to murder him.

“ Thereupon he put us all under arrest, and we were threatened with still worse treatment. But amongst the four Englishmen there happened to be one who knew French, and who explained the circumstances, and got our kit searched, and on finding no dangerous instruments with any of us, the Captain again set us at large. Our troubles in this respect were inexpressible. When

we arrived at Sessantilz we found a Danish ship ready to sail for Bengal. Captain Grant told us that he would send us to Bengal by that ship. The commander of that vessel said he had no berths available. I said that I would be willing to be stowed away in any part of the ship. The commander asked eight hundred dollars for the Parsi and Mussulman passengers, stating that such was the order of the owners. Captain Grant contended that he carried passengers for Rs. 400 a head from Bombay to China, and that as these people were robbed, there ought to be some concession made. But the commander was inexorable. I argued that as we did not want to sit at the table, nor ask for liquor or wine, why such an exorbitant sum as eight hundred dollars was demanded? Captain Grant persuaded us to accept the offer, as no other vessel would be available during the year; and if one was at our service, the passage money would not be a job less. Even if we remained, the scarcity of food was so great that starvation stared us in the face. There was only sheep's meat available, and during the Captain's absence we would be neglected. I implored Captain Grant to conclude the bargain one way or the other. Eventually, it was arranged that I should give a bill of exchange on myself for eight hundred sika Rupees, payable in Calcutta, the whole passage money for all of us being Rs. 1,600.

“At False Bay we requested Captain Grant to get one bag of rice from the Admiral, and the latter officer gave a note for my things, but the French Captain flung it away. On the 21st September, we sailed from False Bay with one hundred pounds of rice purchased with thirty dollars, and half a bag clandestinely taken by me. Before proceeding to St. Helena, Captain Grant recommended me to Captain Fasteau of the Danish ship. On board his vessel we used to get one biscuit a head in the morning, and at four or five o'clock some *khichri*, or boiled rice. In this manner we struggled on, bordering on starvation. The Danish Captain, for sixteen hundred sika rupees, gave us such miserable berths that they were worse than those on a country craft which

we get for Rs. 50; but there was no help, as our necessity was paramount. He gave one pot of water between nine men, both for cooking and drinking. For about fifteen days after we left Ceylon, till we reached Achin, the cold was severe—severer than that experienced in China. My sufferings and privations were such as I had never before experienced, and I am unable to express them in writing. On the 3rd December, we took the pilot, and on the 5th at midnight we safely landed at Calcutta."

After a short stay at Calcutta, Jamsetji returned to Bombay. He undertook one more voyage to China, and then finally settled down in Bombay in 1807. He established a large firm, in company with three other partners, and by skilful management, careful personal supervision and clear-sightedness, he was able to amass about two crores of rupees by the year 1827. But, if he knew the secret of the acquisition of wealth, what was rarer, he knew also how to make it useful to his fellow-men. Bombay, Surat, Navsari and other places in Gujarat, and Khandala and Poona bear testimony to his liberality, philanthropy and public spirit. Hospitals, schools, tanks, homes of charity, water-works, roads, wells, reservoirs—these and a hundred other things mark the princely liberality of the benevolent Parsi. He gave liberally, without reference to caste, creed or colour. So widely had the fame of his munificence spread, that in 1842 he received the honor of knighthood from Her Majesty the Queen. Sir Jamsetji was the first native of India on whom such a high honor was ever conferred. The Parsi community presented him with an address of congratulation, and Sir George Anderson, the Governor of Bombay, in presenting him with the patent of knighthood, said, "You, by your deeds of princely munificence to alleviate the pains of suffering humanity, have attained this honor, and have become enrolled amongst the illustrious of the land." In the next year, 1843, Sir Jamsetji Jijibhai was offered a medal by the British Government, which bore the inscription: "Sir Jamsetji Jijibhai, knight, from the British Government, in honor

of his munificence and his patriotism." Sir George Arthur, the Governor of Bombay, in presenting the medal, said, "I learned, after very careful inquiries, that the sums you had publicly given, which were mostly expended in useful works for the general benefit of the country, amounted to the amazing sum of upwards of Rs. 900,000, or more than £90,000 sterling. Well, indeed, might Her Majesty's Government designate such liberality as acts of munificence and deeds of patriotism." Another signal honor was conferred on him, by the presentation of the freedom of the City of London by the Lord Mayor, on the 14th April, 1855.

His acts of generosity were not limited to any one race or country. "When the bones of thousands of heroic men—Europeans and Sepoys—were whitening in the snows of Kabul, when famine decimated the highlands of Scotland, when a mysterious dispensation of Providence deprived the poor Irishmen of their daily food, when the widows and the orphans of the brave men who died for the right at Alma and Inkerman stretched forth their hands for aid, none evinced a more generous sympathy, none showed more alacrity in giving bread to the hungry and binding up the wounds of the broken-hearted, than the benevolent Parsi knight." On the receipt of a donation of £500 from Sir Jamsetji, for the benefit of the sufferers from the inundations in France, in 1856, the Prefect of the Seine wrote, "Such generous proofs of sympathy call forth the entire gratitude of the French nation; and, in addition to the political alliance which unites the two Governments, such emanations of sympathy create new bonds of friendship between the two peoples at large." In 1856, a public meeting, presided over by Lord Elphinstone, the then Governor of Bombay, was held in Bombay, to vote a statue to the venerable knight. The statue was executed at a cost of £4,000, and now adorns the Town Hall of Bombay.

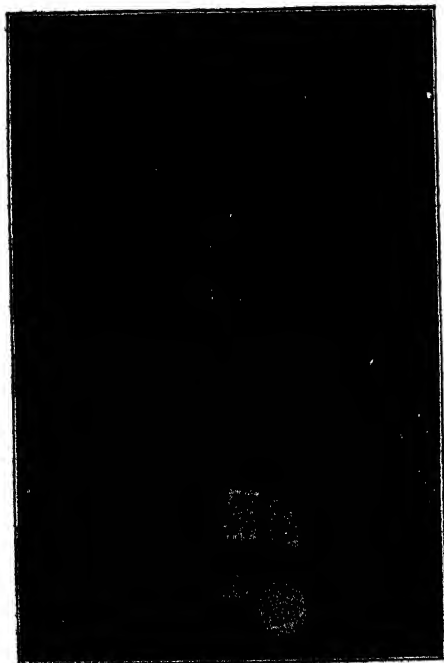
Lady Jamsetji was of no less benevolent a disposition than her husband. The Mahim Causeway, which connects Bombay

with Salsette, owes its existence to her liberality. The remarks that Sir George Arthur made with reference to Lady Jamsetji, when opening the Causeway, are well worthy of reproduction. He said:—"In the year 1841, very great calamities occurred through the upsetting of from fifteen to twenty boats while attempting, during the monsoon, to cross the river, occasioning great loss of life. Lady Jamsetji, on hearing of these dreadful accidents, inquired why do not the Government build a bridge across these waters, to prevent such accidents; and, on hearing that for the present the rulers of the land were not then prepared to carry out such projects as would prevent a recurrence of them, stated that she herself, out of her *private* fortune, would willingly defray the expense, if she was made acquainted with the actual outlay required. Upon this an estimate was framed, which, like the estimates of the engineer officers generally, was in the end found to be a very long way behind the actual cost. The estimate presented at that period computed that Rs. 67,000 were sufficient to complete the undertaking, but after this had been expended it was found that it was in comparison scarcely one-third of what was absolutely needed. Lady Jamsetji then, rather than that the work should stop, increased her donation to a lakh of rupees (100,000), and, on its being intimated to her that even this sum was insufficient to defray the expenses of items of outlay which had not been included in the estimate, contributed a further sum of Rs. 10,000 shortly after her previous contribution. The Court of Directors were then applied to by the existing Government; but Lady Jamsetji, fearing a delay in such an application, further added to her former subscriptions the several sums of Rs. 4,000, Rs. 6,000, and Rs. 10,000, making a total gift to this most useful and most important undertaking of the sum of Rs. 1,30,000. In reply, the Court of Directors, with the usual liberality for which they are famed, more particularly in any object tending to promote the welfare and prosperity of the natives of this country, acceded to the request that all further expenses should be defrayed by them, and the work went on, advancing rapidly towards

completion. Only the day before yesterday I heard that a handsome approach was suggested to the causeway, and that the want of further funds prohibited its being carried into execution. I have since been informed that on this circumstance reaching the ears of Lady Jamsetji, she, with her usual unbounded liberality, immediately consented to defray the expense, estimated at about Rs. 22,000, in addition to a former Rs. 5,000 required for the embankment, &c., thus making a grand total of the donations of this most liberal and generous lady amounting, for this useful undertaking alone, to the sum of Rs. 1,57,000. Lady Jamsetji had frequently urged that, as the poorer classes of the community were concerned, it was no more than right and just that the rich should contribute to their wants. In thus noticing the liberality of her ladyship, I cannot but avail myself of the opportunity of mentioning circumstances which to some here present may be totally unknown—I allude, Sir Jamsetji, to the very great liberality of your family. From a memorandum that I made some two years ago, and from what I have since been able to collect, though many of your deeds of charity are hidden from the sight of all men, I sum up that no less a sum than £100,000 has been subscribed by your family for public works; and when I come to place this sum in juxtaposition with the gifts of British merchants, I say, give me a Bombay merchant."

In 1858, Her Majesty the Queen was pleased to raise Sir Jamsetji Jijibhai to the dignity of a Baronet of the United Kingdom, the highest honor ever conferred on an Indian prince or peasant. He died in the following year, 1859, in his seventy-sixth year.





SIR MUNGULDAS NATHUBHOY.



SIR MUNGULDAS NATHUBHOY.

MUNGULDAS NATHUBHOY was born in October, 1832, in Bombay. He was a member of the Guzerati section of the Hindu community known as the Kapol Bania caste. His ancestors came originally from Ghogla, a village in the island of Din, in Kattyawar. The family rose to wealth and distinction in Bombay, when Ramdas Manordas, Munguldas's grandfather, was at the head of it. His father, Sett Nathubhoy Ramdas, died when Munguldas was only eleven years old. He was taught the rudiments of English at a school kept by one, Mr. Mainwaring, and he obtained subsequently a more extended knowledge of it under a private English tutor. In his sixteenth year he was married to Bai Rukmunbai, and two years later he was put in possession of his ancestral estate.

Early in life he was possessed with a desire to reform some of the many abuses which were then prevalent in his own community. The Holi festival, which was observed by the Kapol Banias, was always attended by wild orgies, and with the object of putting an end to the objectionable features which characterised the celebration of the festival, he initiated a movement which became popular in course of time. Another measure of reform, in which he took a deep interest, was the exposure of the grossly immoral nature of the doctrines which were preached and practised by the Vallabacharyan Maharajas. In this matter, he ably seconded the efforts of Kursundas Mulji,

who exposed the immoral practices of the Maharajas through a weekly paper called the *Satya Prakash*. When Kursundas Mulji was sued by one of the Maharajas for defamation, Munguldas Nathubhoy boldly appeared as one of Mulji's warmest supporters, and added his evidence to the great mass of testimony in condemnation of the practices of the Maharajas. There is no doubt that Munguldas' evidence weighed considerably with the judges who tried the cases, as one of them remarked that a man of Munguldas' position in life and character was hardly likely to have come forward to give evidence, and by so doing encounter general odium among his sect, if he were not firmly convinced of the truth and justice of the cause which he espoused. He introduced an important change in the constitution of his caste by prevailing upon his castemen to elect a representative as their head, instead of an hereditary Sett, as heretofore, and make the aggregate body of the caste the sole authority, and the Sett merely an elected officer of the caste. He also effected another change in the same direction by gaining, on behalf of his caste, an expensive suit against a former Sett, in which it was decided that all property of the caste should be disposed of according to the wishes of the majority.

Munguldas Nathubhoy evinced a deep interest in education, which deepened with the progress of years. In 1860, a grand exhibition of the five Hindu Girls' Schools, established under the patronage of the Students' Literary and Scientific Society, was held in his bungalow at Girgaum, under the presidency of Lord Elphinstone, and two years later a similar exhibition was held, at which Sir Bartle Frere presided, and Lady Frere examined the girls. In 1862, when he was only twenty years of age, he assisted in establishing the Hindu Boys' School in Bombay, founded under the patronage of the Students' Literary and Scientific Society. In the same year, he became a member of the Royal Asiatic Society, and of the Geographical Society. In 1863, he handed over to the University of Bombay Rs. 20,000 for

founding a travelling scholarship for Hindu graduates. In 1864, he lost his wife, and in honor of her memory he established a dispensary at Kalyan, which cost Rs. 50,000, and handed over to the Government Rs. 20,000 to work the establishment. He also gave Rs. 3,000 to build a separate ward for helpless Hindu women in the David Sassoon Asylum, at Poona.

In 1859, Munguldas was made a Justice of the Peace, and when the Income Tax was introduced in India, in 1860, he was appointed a Commissioner of Income Tax. But he did not hold this office long, as he was unable to agree with his colleagues as to the mode in which the tax should be levied. Munguldas also evinced a deep interest in political affairs, which was shown by the leading part he took, in 1867, in reviving the Bombay Association, the most important political body in the Presidency, whose object was to promote the political interests of the natives of India. He was a non-official member of the Bombay Legislative Council for eight years, and during this time, he not only took a prominent part in the discussion of all questions before the Council, but tried to assume the independent attitude of a firm upholder of the rights of his countrymen. In 1874, when the state of his health compelled him to resign his place in the Council Chamber, the Bombay Government addressed the following letter to him:—“Government cannot allow your prolonged connection with the Legislative Council to come to a close without expressing the strong sense it entertains of the attention to business and devotion to the interests of the public by which your career has been strongly marked.” On the 1st May, 1872, Sir Seymour Fitzgerald, Governor of Bombay, presented him with the insignia of a Companion of the Order of the Star of India. On that occasion, the Governor addressed Munguldas thus:—“Mr. Munguldas, when I received Her Majesty’s commission to recommend to her such gentlemen as I thought were deserving of the honor of becoming Companions of the Order of the Star of India, it was with the greatest satisfaction that I submitted your

name to Her Majesty, and that I learned that Her Majesty had been graciously pleased to accept it. The independence of character displayed by you, and the eagerness to serve your fellow citizens in every manner, had proved you to be worthy of this high honor, and it is with the greatest satisfaction that I present the insignia, and I hope you will be long spared to wear them."

In 1875, Her Majesty the Queen was pleased to confer on him the honor of knighthood, and he was the first Hindu, though the fourth native of the Presidency, to receive the honor. When the Prince of Wales visited Bombay, in 1875, His Royal Highness paid Munguldas Nathubhoy the high compliment of being present at the marriage of his two sons. "The ladies," says Dr. Russell, in his account of the Prince's Tour, "were in flutters of delight at the visit, and Sir Munguldas Nathubhoy gave full expression to his feelings at the honor conferred on him. There was a great crowd of Bombay merchants. Several were pointed out as being worth so many lakhs of rupees, some as being worth millions of money; and of these the chief were presented to the Prince—then *attar* and *pan*, and good-bye. The quantity of flowers in and outside was astonishing, and the scent over-powering, nor did any who enter escape the be-wreathment and garlanding, which form part of all ceremonies, the Prince being especially festooned with the choicest." In commemoration of the marriage of his sons, Sir Munguldas established a charitable fund amounting to Rs. 25,000, called the "Sir Munguldas Nathubhoy Kapol Nirashril Fund," for the exclusive use of the poor and helpless members of the Kapol Bania caste. He also gave to all castes of Gujarati Banias, a large Dharmshala at Walkeshwar, as a sanitarium, valued at about Rs. 25,000.

In 1877, he was offered a silver medal in celebration of the visit of H.R.H. the Prince of Wales. Sir Richard Temple, the then Governor of Bombay, in making the presentation, said: "I take the opportunity to present the medal in the presence of a

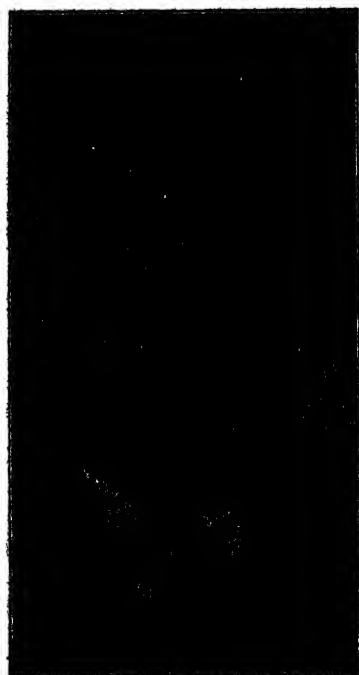
large gathering assembled at the invitation of my native friends of Calcutta. A more suitable opportunity cannot be easily embraced for the presentation of the royal gift. I need hardly descant on his high attainments, charitable actions, and enduring services to the State, city, and Presidency of Bombay, in the presence of the influential assemblage of so many Europeans and native friends who all so well know him. All those that are present are well aware that Sir Munguldas is a member of the richest class of the natives belonging to the province of Guzerat, one of the finest parts of British India. You will also agree with me that he is one of the most worthy and excellent representatives of his community. Since the past hundred years his ancestors have been respected by the community, and every year adds to their glory and prosperity. Sir Munguldas is also known for his acquirements of mental culture, for his breadth of views and liberality of sentiment. He was at one time the head of the Bombay Association, and a trusted Councillor during the Government of my distinguished predecessor, Sir Bartle Frere. The beautifully constructed hospital at Kalyan, and the excellent female School in the town of Bombay, are both institutions which bespeak Sir Munguldas' benevolent and charitable actions, concerning some of which it can almost be said that his right hand does not know what his left hand does. I think that the medal is a signal of royal favour which can hardly be more worthily bestowed. The token of royal recognition, though presented after the lapse of a year and a half, will receive gratifying recollection of His Royal Highness' visit to India."

Sir Munguldas Nathubhoy died in 1890. He left a will, under which he set apart six to eight lakhs of Rupees for charitable purposes and for the encouragement of education, Rs. 70,000 for establishing a dispensary near the Walkeshwar burning ground, Rs. 2,000 as a contribution to the Girls' School bearing his name, Rs. 1,000 to the fund for the relief of the poor of the Kapol caste, and Rs. 5,000 for repairs to the Walkeshwar

Dharmasala. In addition to the Sir Munguldas Travelling Scholarship, a large sum of money was made over to the Bombay University for the endowment of Scholarships for Hindu students who wished to proceed to England for technical education.

In his "*India et Himalaya*," Count Goblet d'Alviella draws a true portrait of Sir Munguldas Nathubhoy. "He represents," says the Count, "the best type of the enlightened classes of native society. Though a Member of Council, and an English knight, he nevertheless passes for a native 'radical,' because he has always, when occasion needed, given his colleagues the example of a 'loyal resistance' to the wishes and projects of Government. At the same time, he assured me that the loss of the English raj—the only rule capable of ensuring order and spreading education—would be the greatest misfortune his countrymen could possibly experience. Sir Munguldas proceeded to blame the Government for not being sufficiently mindful of the customs, the prerogatives, and even the prejudices of the native chiefs; and here I might say, he preached by example. While railing at his countrymen for their superstitions, and while regretting the absurdities of many portions of their belief, he nevertheless owned that he himself carefully observed all the practices of his original faith, supported the idols in the temples, adopted the day fixed by the astrologers for the marriage of his sons, and bore on his forehead the distinctive sign of his caste." Sir Richard Temple's reference to the Hindu knight, in his "*Men and Events of my Time in India*," is not the less happy:—"Munguldas Nathubhoy made a fortune in trade, and, being a well-educated man, acquired a large knowledge of the country, the results of which he would communicate with more frankness than is usual, often uttering homely criticism on British policy."





GOKULDAS TEJPAL.



GOKULDAS TEJPAL.

TWO lads were born in a poor family at Kothara, in Cutch, one in 1793, and the other five years later. Nanji, the elder of the two, was forced, in his tenth year, to go to Bombay to earn his bread. He began life as a petty hawker by day, and a watchman by night, scarcely earning a labourer's wages for all his trouble. His younger brother, Tejpal, joined him two years later. At twenty, Tejpal became an independent merchant, and in course of time amassed a fortune of Rs. 30,000, which he left to his only son, Gokuldas, at the time of his death, in 1833. Gokuldas was born in 1822, and was only eleven years old at the time of his father's death. His uncle, Nanji, died childless soon after, leaving a fortune of three lakhs of Rupees to his nephew, Gokuldas. This was a heavy responsibility on the small boy, who had neither a guardian to consult, nor any education worth the name to rely upon. But his mother was a shrewd woman, and, under her fostering care, young Gokuldas soon developed into a successful merchant, and a useful member of society. He improved his property considerably, and was one of the few who tried his hand at the share-mania speculations of 1860, and came out of it a gainer. Throughout his life he remained a merchant, dealing with exports and imports. Unlike the majority of rich *Bhatias*, he kept himself aloof from mill-building.

He was one of the most popular of men in his community ; his simple dress and extreme affability contributed not a

little towards his popularity. He is known to have been a friend of reform, but his private and public life seems to have been comparatively eventless in that respect. He was most known for his charities. In 1854, when he first visited his native land, he gave away a lakh of Rupees for the benefit of his community there. Next year, he went on a pilgrimage, and spent two lakhs on tanks, rest houses, boarding establishments, and other old-fashioned charities. Returning to Bombay, he founded two schools, one in Mandvi and the other near Momba Devī, for the express purpose of encouraging education in English among the trading classes of the Gujarathi community. He gave a lakh and a half of Rupees for a hospital for the poor, which was opened in 1870, in the name of the donor, the Bombay Government and the Municipality sharing equally the expenses of its maintenance, as stipulated by him. The "Gokuldas Tejpal Hospital" is one of three great hospitals in Bombay founded by her beneficent and philanthropic sons.

But the more extensive charities of Gokuldas Tejpal were left by his will, which is a model document of the kind, and which is generally adopted as a guide by rich testators and their solicitors. It has two special merits which are worthy of note. In the first place, the directions in it are so complete, and the machinery provided for giving effect to them so perfect that it is impossible that the donor's wishes can ever remain unfulfilled. Secondly, the will displays a kindly solicitude for every relation, servant, and dependent of Gokuldas. Over and above specific directions for cancelling all debts, the will provides for legacies amounting in the aggregate to Rs. 46,000 to "my old servant," to him "who is in my service," to the priest "who will perform my funeral ceremonies," to "my cook," to the two sons of "the denizen of Paradise, Thakur Jiva Madhaoji, who was my old servant," and so on. These are the first items in the will. They are followed by a gift of one lakh and fifteen thousands for two Sanskrit Colleges, a boarding house for students, and a tank and

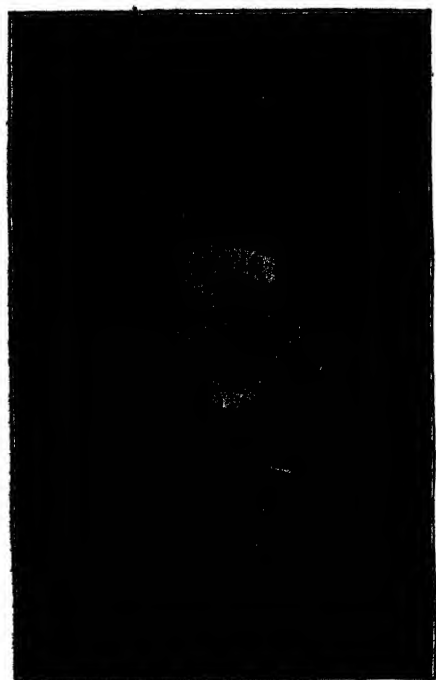
a *Dharmśala*. Then there are charities provided for to the extent of seven lakhs and ninety-two thousands for founding or maintaining various institutions, with clear directions as to their nature and management. The last of these items is Rs. 75,000, out of the interest of which "one secretary, and two persons under him, are to be engaged to manage and supervise all the charities," and, after submitting the accounts to auditors, publish them yearly in English and Gujarati. To his near and distant relatives, he gave suitable sums of money, awarding life interest only to such of them as were females without hope of issue. Lastly, he set apart money for the funeral expenses of himself, his wife and his mother. This famous will was made in 1867, when Gokuldas was in sound health, and certainly far too young to think of the grand climacteric of his age. But a year later, a malady set in which ended fatally. He was only forty-five years of age at the time of his death. He left behind him a fortune of thirty-seven lakhs of Rupees. As there was no male issue, his wife, as directed in the will, adopted his nephew as her son.

It is a curious truth that even the most carefully drawn-up wills are subject to litigation, and Gokuldas Tejpal's will was no exception. But the delay in proving the will only led to the accumulation of the sum originally given as charity, and when it came to be invested in Government Promissory Notes, under the orders of the Bombay High Court, it amounted to nearly fifteen lakhs of rupees. One of the most important institutions which Gokuldas Tejpal's will has called into existence is the "Gokuldas Tejpal Boarding School," where twenty-eight poor students are fed and lodged and supplied with books, fees and clothes till they become graduates. The "Boarding School" has a Superintendent of its own, who works also as the Inspector of the Gokuldas Tejpal Schools in Bombay. There are five of them in the city, one Sanscrit College, one High School, two Anglo-Vernacular Schools and one Girls' School, giving instruction to over 1,200 boys and girls, 25 per cent. of them being educated

free. To these must be added half-a-dozen small and large schools in Cutch, one of which is for instruction in Sanscrit alone. A Law and Medical Fund has been established, out of which substantial aid is given to promising students who wish to become solicitors, barristers, or doctors, the *Bhatias* being given preference, if the educational qualifications of the competitors are the same. There are five separate funds for ordinary charities, of which one is for the up-keep of a temple where an annual fair of great attraction is held, and another for a *Dharmshala*. About a lakh and a half of rupees is reserved for the relief of destitute widows, for the marriage of destitute girls, the maintenance of orphans and the provision of funeral expenses of destitute people of the Bhatia community.

Bombay is as much known for the princely charities of her citizens as for her wealth and trade. But few of these charities have been more extensive, and fewer still more altruistic and of greater permanent utility to the poor and needy as those of Gokuldas Tejpal. His name is a household word among the Guzerathi community, and will ever be in Bombay and Kathiawar a spur to magnanimous deeds and an incentive to true philanthropy.





NAORJI FURDUNJI.



NAOROJI FURDUNJI.

NAOROJI FURDUNJI was born at Broach, in March, 1817. He received his early education in that city, and afterwards at Surat, under the Rev. Thomas Salmon. He then proceeded to Bombay with his father, where he joined the Native Education Society's School. Young Naoroji distinguished himself as a student, and received several prizes and scholarships for proficiency. He obtained a silver medal from the Earl of Clare, the then Governor of Bombay, for proficiency in the English language. Naoroji's school education being over, he was employed as a teacher in the Native Education Society's School, and became known familiarly as "Naoroji Master." He rose, subsequently, to the position of an Assistant Professor in the Elphinstone Institution, where he was instrumental in creating a "Young Bombay Party." Their watchword was "Reform"—reform in all directions; and the zealous and enthusiastic way in which Naoroji Furdunji, the leader of "Young Bombay," achieved his objects is thus described by a Bombay journal: "The then English Professors, Patton, Green, Harkness, and Reid, had something of Dr. Arnold's influence over the native lads of their generation. Not Parsi reforms only, but all social reforms among the natives generally sprang direct from their influence and their teaching. Among the first disciples of these English masters were men like Messrs. Dadabhai Naoroji, V. N. Mandlik, Sorabji Shapurji, and the late Dr. Bhau Daji, and of almost all these

Elphinstonians, 'Naoroji Master,' as he was called, was the first native teacher. In College and out of it the professors and the students worked together. The tie was not broken when their relations were changed. When, indeed, this little body of enthusiastic students left College, they became, under the guidance of Mr. Naoroji, ardent and indefatigable reformers, finding friends and advisers, not in their late professors only, but in such leading Europeans as 'Sir Erskine Perry and Dr. Wilson. It was then that Mr. Naoroji tried to gallantly fight the battle of social reform, amidst volleys of abuse, and under the protection of the police. The first Parsi Baronet stood aloof for a time, but the Cama family, and the late Mr. Framji Cowasji, espoused the side of the 'Young Bombay Party,' and the establishment of the *Rast Goftar* newspaper gave them a recognised, and, as years passed on, an influential, organ. Assisted by their English supporters, the young reformers, Mr. Naoroji being the foremost, fought on undauntedly. To whom is chiefly due the establishment of the first girl's school, the first native library, the first literary society, the first debating club, the first political association, the first body for improving the condition of women, the first institution for social and religious reforms, the first law association, and the first educational periodicals? The result of these organisations became apparent as years rolled on in the religious, social, and domestic relations of Parsi life."

In his nineteenth year, Naoroji Furdunji was appointed Native Secretary and Translator to Sir Alexander Burns, the British Ambassador, at the Court of Kabul. While at Kabul he wrote several learned and suggestive reports on the commerce of Afghanistan and Bokhara, which were highly commended by the Government of India. But he was not destined to remain long in Afghanistan; in fact, it was through his good fortune that he was compelled to leave the place, owing to the death of his mother, just before an outbreak of war between England and Afghanistan. Sir Alexander Burns placed on record his high

appreciation of Naoroji Furdunji's services, and gave him a good certificate as to his character and his attainments. Naoroji returned to Bombay with the intention of going back to Kabul after a time, but no sooner did he reach Bombay than he was informed of the murder of Sir Alexander Burns, Lieutenant Burns, Captain Broadfoot, and others who formed the Embassy. A British army invaded Afghanistan, with the object of replacing Shah Shoojah on the throne which had been usurped by Dost Mahomed. The English succeeded in capturing Kandahar, Ghuzni and Kabul, but they did it at great cost. They were overpowered at Kabul by Akbar Khan, the son of Dost Mahomed, and all officers were murdered. A portion of the army, with the embassy, marched to Jelalabad, but only to be massacred in their turn. There is no doubt that if Naoroji Furdunji was one of the party he would have shared the same fate. Naoroji Furdunji contributed a graphic description of his journey to Afghanistan to the Bombay Press, and when the Afghan War broke out he published his private diary, which he had kept while in that country. In 1845, he was appointed an Interpreter in the Supreme Court of Bombay. He served in this capacity till 1864, when he retired.

Freed from official harness, Naoroji Furdunji devoted himself entirely to the amelioration of the condition of the people. In 1851, he started the *Rahanoomai Mazdiasin Sabha*, a religious society, of which he became President. At that time, the Parsis, like the Hindus, were subject to numerous religious prejudices, and Naoroji Furdunji realised that the community to which he belonged could not improve as long as they continued to be enmeshed in these religious shackles. By dint of perseverance and courage, and with the co-operation of a few leading Parsis, he was able to remove the evils which materially retarded the progress of the Parsi community. He met with great opposition from the orthodox portion of the community, but before his undaunted front all opposition gradually gave way.

He improved the condition of the Parsi community in another respect, namely, by securing for them a Matrimonial and a Succession Act. He was the guiding spirit of the Parsi Law Association, started with the pronounced object of attaining these ends. He was consulted by the law courts on the customs obtaining among the Parsis, and his evidence always carried great weight with it. In 1852, he, in company with the late Dr. Bhau Daji, started an association which brought him into yet greater prominence—the Bombay Association. He was appointed secretary to this important political Association, and in this capacity he rendered very valuable service to the native community.

He was devoted to literature and interested in the progress of education. He wrote several books and pamphlets on various topics, both in English and Guzerati, and the most remarkable of them was "Tarikha Jarthost," in which he fixed the probable date of the birth of Zoroaster to be long anterior to that of Christ. He was the pioneer of female education in Bombay. He established the Girls' School Association, which, in 1893, in recognition of his valuable services, presented him with an excellent silver tea set, worth Rs. 2,500, and set apart Rs. 1,500 for a scholarship in his name, to be offered to the most efficient girls educated in the school. He was a member of the Committee appointed to manage the affairs of the *Rast Gofstar*, and a frequent contributor to its columns. As a member of the Inam Commission, he exposed mercilessly their proceedings in the matter of the resumption of old and long existing grants. He was the foremost in advocating the introduction of grand and petty juries.

After his retirement from Government service, Naoroji Furdunji visited England thrice, and during these visits he laboured hard to enlist the sympathy of Englishmen in the cause of the natives of India. He gave evidence before the Indian Famine Committee, delivered several lectures before the East

India Association, and influenced the various Chambers of Commerce in favour of India. He spoke before the Parliamentary Committee, as the representative of the Bombay Association and the Poona Sarvajanic Sabha. His evidence was so valuable, and disclosed such intimacy with Indian problems, that he obtained the high opinion of several distinguished English gentlemen, and of Mr. Fawcett among them. When Mr. Fawcett contested the seat at Brighton in the House of Commons, in 1880, Naoroji Furdunji organised a Committee in Bombay, to collect subscriptions for paying his election expenses. He was also a friend of John Bright.

In 1873, he proceeded to Guzerat, made a minute and careful inquiry into the condition of the ryots, and published it. At the time of the disastrous floods at Surat, Naoroji Furdunji was appointed a Honorary Secretary to the Relief Fund, and he rendered very useful service in that capacity. As a Municipal Commissioner, none had worked with greater zeal than Naoroji Furdunji. He was the life and soul of the Municipal Corporation, and "he became as it were," as Sir Richard Temple says, "a tribune of the city people." His energy, his fluency of speech, and his example did more than anything else to make the Municipal Corporation the first representative body in India. "There was not a single question," wrote the *Times of India*, "whether it related to important matters like that of the drainage, the water supply, or the fire brigade of Bombay, or such light matters as the purchase of a book or a common apparatus, which did not attract Mr. Naoroji's attention, and draw forth remarks, for or against, in the most unmistakable language without fear of adverse criticism. He was celebrated for his independence of character, and always spoke his mind without fear or favour. He was known for his punctual and regular presence at the meetings of the Town Council and the Corporation, and he invariably lent activity and sprightliness to the sometimes dull debates carried on in those bodies."

In 1884, as a reward for the valuable services rendered by Naoroji Furdunji to the people, he was honored with the title of C.I.E. by Government. He was entertained at a public dinner at the residence of Sir Dinsha Maneckjee Petit, in honor of the occasion, and Sir Jamsetji Jijibhai, C.S.I., who presided, made an eloquent speech, in the course of which he said: "I am sure there is not one in this assembly—nay, I am sure there are hundreds outside the Parsi Community—whose hearts are aglow with feelings of esteem and affection for Mr. Naoroji. Who does not know Mr. Naoroji? And who that have known him, can have failed to mark the sterling qualities of his nature—his earnestness of purpose, his singlemindedness, his fearless advocacy of interests committed to his care, his determined adherence to principles that he has once settled upon for his line of action. In the warmth of my own feelings of admiration for his remarkable character, I do not propose to present to you an overdrawn picture of Mr. Naoroji's career. I know his detractors, if, indeed, he has any, may, during the long and varied course of his public usefulness, point to this or that isolated occasion, when there has been, to their thinking, an error of judgment on his part, but in arriving at a first estimate of his claims, it would be impossible, even for his detractors, to deny that his foibles are but few, his virtues many, and that during a long course of years, he has devoted himself honestly, earnestly, and assiduously to the promotion of the welfare of his fellow-citizens and of his countrymen. Intolerant of jobbery in every shape, he has always been sedulous in exposing it wherever he had scent of it, and no fear of opposition, or of consequences of displeasing the great and the powerful, ever made him flinch. It is impossible not to admire and respect such a character and career."

Naoroji Furdunji made a suitable reply, which is well worth quoting, as it affords us a deep insight into his life and character. "I have worked hard," he said, "and have taken an active part in measures having for their object the amelioration of the social,

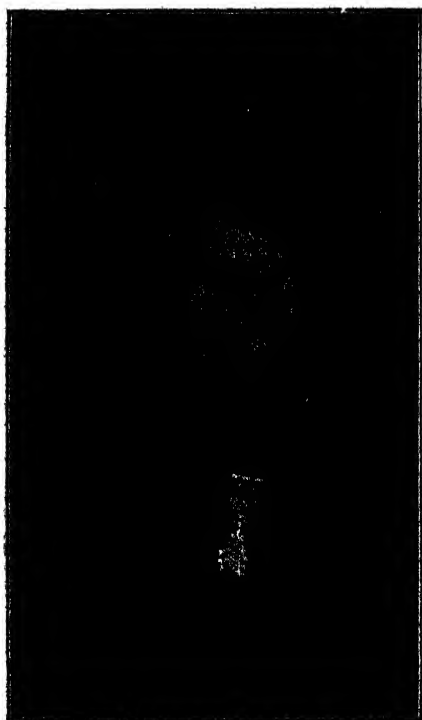
intellectual, and political condition of the community to which we all belong; I have persevered in their labour of love through good report and bad report, and have encountered formidable difficulties, and have many times made considerable personal sacrifices. Not frequently I have been denounced as disloyal to the rule of our beneficent sovereign, and threatened with ignominious dismissal from the public service. But, having chalked out a course of action for myself, and having calculated all the risks, I have continued firm and steadfast in my path, and have, by dint of perseverance, overcome many of the difficulties which I encountered. You will, I trust, give me some credit for the part I took in organising and conducting the first political movement started in this Presidency in 1852, with the assistance of the principal members of the native community, for representing to Government the wants and aspirations of the people, and for protecting their interests. Our endeavours have, to a considerable extent, been successful in procuring redress of our grievances, and the modification of measures, proposed by Government, which were open to objection. The knowledge and experience acquired by our countrymen, during the last three decades, will be of great use and advantage hereafter. In regard to education, I take some pride to myself for having held the first scholarship instituted in Bombay, and for having for many years been connected with the most successful educational institutions, as Assistant Master of the Elphinstone Institution and Assistant Professor of the Elphinstone College. Our worthy Chairman has referred in very flattering terms to the part I have taken in connection with the conduct and management of the officers of our Municipality. I have taken a warm interest in all Municipal matters, and have taken some pains to expose mismanagement, extravagance, and misappropriation of funds; and I have endeavoured to bring about such changes and reforms as were necessary to place matters on a satisfactory footing, and to induce the legislature to make a radical change in the constitution, and to procure for the citizens and ratepayers of Bombay the right of direct representation in

the Corporation. This was a most arduous and difficult task, which was eventually accomplished with the active aid and co-operation of our European and native friends and our well-wishers. Permit me briefly to refer this large and influential gathering of my co-religionists to the efforts that have been made during the last thirty years in the interest of our own community. The *Rahnoomai Mazdiashin* Society has been established for the purpose of reforming the practices and observances borrowed from other sects, and not enjoined in our faith, and for imparting a knowledge of religious precepts and moral duties to the rising generation of our tribe. The Parsi Girls' Association has been formed, and placed on a proper footing for imparting education to our females. Let me assure you, gentlemen, that in rendering the services I have referred to, I have not conferred any obligation or favour on my countrymen. I have simply done my duty as a member of society."

Unfortunately for his countrymen, Naoroji Furdunji was not permitted to long continue his services to the public. He died on the 22nd September, 1885. The grief was universal. The Grand Master of all Scottish Freemasonry in India, Sir Henry Morland, sent circulars to Lodges throughout the country directing the brethren to dress several appurtenances belonging to their Lodges in black, and to wear their proper badges of mourning for sixteen days, the deceased being substitute Grand Master of all Scottish Freemasonry in India. In the circular Naoroji Furdunji was described as "a faithful and zealous member of the Craft, whose memory is entitled to be honored, as that of all men who live honestly and honorably, and do the duties of life and at their station zealously and faithfully—not for gain or for profit, not for reward, honor, or emolument, but because they are duties in this world. By his removal the pillars of our Grand Lodge are shaken." The Municipal Corporation suspended its sitting out of respect to his memory, and several members dwelt on the great loss they had sustained. The Town Council, of which Mr. Naoroji was a member, and more than once Chairman, passed the

following resolution:—"That the Town Council desire to record their deep sense of the many eminent services rendered to the public of Bombay by their valued colleague, the late Mr. Naoroji Furdunji, Companion of the Order of the Indian Empire, more especially as a member of the Council during the past ten years, and as one who, for double that period, was the constant, conscientious, and trusted representative of the ratepayers in successive Municipal Administrations in the city." The leading Anglo-Indian journal in Bombay admitted:—"Both the Town Council and the Corporation will lose in him an honest adviser, a keen and a clever debater, and one who could give them the benefit of his wide and varied experience in connection with Municipal matters. There has, in fact, been no public movement in Bombay during the last twenty years in which Mr. Naoroji has not taken a prominent part."





SORABJI SHAPURJI BENGALI.



SORABJI SHAPURJI BENGALI.

SORABJI SHAPURJI BENGALI was born on the 15th February, 1831, in Bombay. He belonged to a family of merchants. His father and grandfather were engaged in trade in Calcutta. His father, unfortunately for Sorabji, died when he was but a year old, and the duty of looking after the boy fell entirely on his mother's shoulders. He was sent to a Vernacular school for education at the early age of six. He was then transferred to a private school in the Fort, where he continued his studies for a year. He was subsequently admitted into the Education Society's School, now known as the Elphinstone High School. He studied in this institution for three years, and one of his teachers, with whom he was in after life associated in connection with several public movements, was Naoroji Furdunji. In his fifteenth year, he was removed from school to be placed under a European merchant, one Mr. Turner, who was at the time agent in Bombay of the Bank of Ceylon. Mr. Turner took a deep interest in the boy. He not merely taught him the routine duties of his office, but created in him a taste for reading. As the twig is bent, so the tree is inclined; and Sorabji Shapurji Bengali remembered with gratitude, to his dying day, the almost paternal interest Mr. Turner took in directing the growth of Sorabji's young intellect.

In 1845, the Commercial Bank of India was established in Bombay, and Mr. Turner, who joined it, entertained Sorabji as a

clerk on Rs. 20 *per mensem*. In a few years Mr. Turner died, but Sorabji continued to serve the bank for eight years. For once, Sorabji thought of giving up the mercantile line for the profession of a lawyer. He wished to become a solicitor, as there were no Indian solicitors in Bombay at the time, and with this object he requested Dr. Dallas, who had just then arrived as a solicitor, to admit him as an apprentice. But the English solicitors who were practising at Bombay were horrified at the idea of an Indian becoming a solicitor, and Sorabji felt much disappointed. Dr. Dallas felt keenly the unjust character of the resolution arrived at by the European Bar, and he boldly resolved on his own account to admit Sorabji as an apprentice. But, as in the case of Johnson, the kind offer of Sorabji's would-be patron was too long delayed. He was in the meantime promoted to a high and responsible position in the bank, and Sorabji gave up the idea of ever becoming a lawyer.

In 1853, when the Mercantile Bank was established, Sorabji went over to its staff, and in less than two years rose to the office of Deputy Accountant, a place which, till then, was reserved for Europeans. Sorabji rendered himself fit for higher offices, but he was bound by the dictum of his official superiors, "thus far shalt thou go and no further"; and accordingly, in 1858, he became assistant to Mr. Muncherjee Framjee Cama, Banker and Guarantee Agent to the well-known firm of Messrs. Graham & Co. On Mr. Cama's retirement from business, Sorabji joined Mr. Varjivandass Madhavadas, and carried on business under the style of Varjivandass Madhavadas & Co.

Sorabji's love of reading, which was instilled into his mind by Mr. Turner, made him join the St. Andrew's Library, which was the only circulating library then in existence in Bombay. He was not in a position to pay the full amount of subscription to this library, but the proprietor permitted him to be a subscriber on reduced terms. He read many English and Guzerati

books, particularly works on banking, currency and political economy, and travels and biography. He next began to write to Guzerati newspapers. He started a Guzerati monthly miscellany, called the *Jagat Mitra*, and edited for a short time the *Samachar*, which was one of the oldest papers in India. During his connection with this journal, an animated discussion was carried on in its columns in connection with the publication, by the Rev. Dr. Murray Mitchell, of a small volume entitled, "Letters to Indian Youths," in which he claimed the superiority of Christianity to other religions.

• After he ceased to be the editor of the *Samachar*, he started another periodical, called the *Jagat Premi*, in 1851, which brought him into greater prominence as a publicist. In this magazine, there appeared a series of contributions on the history and antiquities of ancient Persia. The interesting articles on Persepolis, and the lost cities of Persia, their architecture, rock-cut sculptures, inscriptions and coins, were eagerly perused by the Parsis. About this time a prize of Rs. 500 was offered by the trustees of the Sir Jamsetji Jijibhai Translation Fund for the best essay on the "Books and Languages of the Religion of Zoroaster." Sorabji competed for and won this prize. The essay was published in 1858, and again in 1859—such was the great demand for the booklet. Sorabji was one of those who were responsible for the first appearance of the *Rast Goftar* in 1858, which he edited for two years without remuneration. In 1863, he paid a visit to Europe, and contributed to the columns of the *Rast Goftar* an interesting series of articles describing his visits to the cotton and other factories, iron works and the ship-building yards, coal-pits, &c., of England and Scotland. In those articles he suggested that the greatest drawback to the success of manufacturing industries in India was the absence of cheap fuel, and he, therefore, advocated the development of coal mines in the country. During the remarkable years of what is known as the "Share Mania" in Bombay,

Sorabji did immense service to the public by warning them, through the columns of the *Rast Gofstar*, against mad speculation. He also addressed an able letter to the Governor of Bombay, drawing the attention of His Excellency to the perilous condition into which the local State banks had been brought by the reckless practice of affording unrestricted loans on fictitious securities. In 1868, he published with notes the enactment of the Indian Legislature relating to marriage, inheritance, succession, &c., among the Parsis. In 1877, he addressed a letter to Lord Lytton, the then Viceroy and Governor-General of India, protesting against the proposed abolition of the import duties on cotton goods. This letter was afterwards published in the form of a pamphlet. Sorabji tried to prove in this letter that these duties were not really "protective" of the cotton-mill industry of India, as they were alleged to be. The duties were, of course, abolished, but one of the leading Manchester journals, the *Guardian*, acknowledged that Sorabji's pamphlet was the ablest of any written on the subject.

In 1852, he became Honorary Secretary to the *Rahnoomai Mazdiasin Sabha*, of which Naoroji Furdunji was President. This association was started with the object of eradicating many harmful customs which prevailed on occasions of marriages and deaths among the Parsis, and the superstitious usages which had crept into their ceremonials from their contact with their Hindu and Mahomedan neighbours. The reformers were denounced by the orthodox community, who set up a rival association to oppose them; but in the discussion between these two bodies, the orthodox generally came out second best. Another object this association had in view was the education of boys and girls. Sorabji was an active member of the Committee of the Parsi Girls' School Association, and for some time Honorary Superintendent. He organised five girls' schools, independently of the association—four in Bombay and one in Nourasi—two of them at

his own expense. In 1857, a journal for women, called the *Stribodh*, was started in Bombay, and Sorabji contributed largely to its pages during the first year of its existence. But what was more important, he made a gift of Rs. 50,000 for erecting a suitable building for the Fort School of the Girls' School Association. This building was named after his mother, Bai Bhikhaji.

He was also instrumental in obtaining a code of laws for the Parsis, relating to intestate succession, rights of married women, and the law of marriage and divorce. They are embodied in the Parsi Succession Act and the Parsi Marriage and Divorce Act. Sorabji and Naoroji Furdunji were the secretaries to the Parsi Law Association, which was formed in 1855, with the object of inducing Government to legislate in the interests of their community. The value and importance of these measures are thus set forth by Sorabji himself, in the preface to a book called "The Parsi Act":—"The reader who is at all conversant with these subjects will observe that in the Parsi Marriage and Divorce Act of 1865, the defined grounds of divorce and dissolution of marriage are chiefly taken from the English Divorce Act of 1858. In times to come the Parsis may, with proper pride, point to the fact that of all purely Asiatic communities they were the first, as they are still, the only people who have voluntarily imposed on themselves a law declaring bigamy a criminal offence and punishable as such after the manner of the English law. On similar grounds they may claim honor as the first of oriental peoples who, by legally defining the individual marital rights, have raised women to a definitely higher social position on the basis of her personal claims as a reasonable and responsible being. The Parsi Succession Act has remedied an anomaly that had given rise to endless disputes and annoyance—namely, the Parsis of Bombay and the Mofussil were under two systems of substantial law differing widely one from the other. With the Parsis of Bombay every description of intestate property was divisible according to the English statute of 'Distribution'; but with the Parsis of the

Mufussil, the division of the property was carried out under Regulation IV. of 1827, which left the disposition to be decided by 'usage and custom,' as the Civil Courts, in each case brought before them, might be led to interpret that indefinite standard. The tendency of such usage was to deprive of all claims to inheritance the widow and daughters of a Mofussil Parsi dying intestate, whenever the deceased had left sons, brothers, or brothers' sons amongst whom the property was distributed, to the exclusion of all claims on behalf of female relatives. The passing of the Parsi Succession Act abolished this injurious preference accorded to male relatives by Mofussil usage; and while it made the practice under bequests and intestacy uniform amongst Parsis of the city and province, it also gave to the former a plan of distribution more equitable and congenial than they had enjoyed under the English law. Thus, the property of a Parsi dying intestate in any part of British India is now divided amongst the male and female members of the family in a manner more in accordance with the fair claims of the women, and on those principles which, as the Parsis consider, properly define the relative obligations and duties of the male and female members of the Parsi society."

In 1863, the Sir Jamsetji Jijibhai Zarthoshti Madressa was founded in Bombay, on the suggestion of Sorabji. In his essay on "Books and Languages of the Religion of Zoroaster," he had suggested the founding of a college for the education of the Parsi priests, and this was warmly taken up and carried out by the late Rustomji Jamsetji Jijibhai by subscribing a large sum of money towards it. The organisation of the college was left to Sorabji, who, after establishing it, became its honorary superintendent.

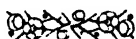
In 1864, Sorabji was made a Justice of the Peace for Bombay, and in the following year a Bench of Justices was appointed to manage the Municipal affairs of the city. A very able officer was appointed by Government as the Municipal Commissioner; but to the administration of the finances of the Municipality he

was indifferent, and he brought the Municipality, in the course of three or four years, into discredit. The majority of the justices were indifferent to the mismanagement; but a few of them, under the leadership of Sorabji, opposed them. A controversy followed, and at last the Government of Bombay were obliged to appoint a Committee of Inquiry, with Mr. T. C. Hope as President. Sorabji was entrusted with the duty of preferring the charges against the Municipal Commissioner and the justices. The Committee wrote a unanimous report, which was most damaging to the Bench of Justices, and which proved conclusively that as a body they had failed to exercise the control which they were expected to do. In the meantime, the Municipal Commissioner resigned on the score of ill-health, and the Government order on the report declared that "this circumstance has relieved His Excellency in Council from the necessity of formally directing his removal from his office." A new Municipal Act was then passed, whereby a Corporation, consisting of sixty-four members, half of whom were to be elected by ratepayers, was created for the management of the affairs of the city. In framing the constitution of the Corporation, Sir Seymour Fitzgerald consulted Sorabji, and he embodied his suggestions in a letter, dated the 4th of November, 1871. The new Municipal Constitution was framed almost entirely on the lines laid down by Sorabji. He was a member of the new Corporation only for four years, as, on account of failing health, he was not able to continue longer. During this time he presented that body with a handsome banner, bearing the arms of the Municipality. In the matter of Municipal administration, he was generally in favour of direct taxation, such as the house tax, and against indirect taxes, like the town duties, as the latter was liable, by relieving the richer citizens at the expense of the poorer, to be productive of unfair incidence and pressure. He also frequently opposed the octroi duties being transformed into transit duties, on the ground of its being detrimental to the trade and prosperity of Bombay.

In 1876, he was nominated a member of the Bombay Legislative Council. As a Councillor, he laboured hard to obtain legislative protection for children employed in the cotton mills of Bombay. Finding that many children from five to seven years of age were employed in these factories, and compelled to work for twelve or thirteen hours a day, with only half-an-hour's remission, he prepared the draft of a bill to "regulate the labour of persons employed in the mills and factories in the Presidency of Bombay." The Bombay Government, however, in forwarding it to the Viceroy, declared itself "unable to report" that a case had been made out, even for such limited legislation as Sorabji had proposed. Nothing daunted, he sent copies of his Bill to Lord Shaftesbury, the father of factory legislation in England, who took up the matter, and brought it several times before the House of Lords. On the 4th April, 1879, he succeeded in carrying an address to the Queen, "praying that Her Majesty will be graciously pleased to instruct the Viceroy of India to take into immediate consideration the necessity of passing a law for regulating the labour of women and children in the mills and factories throughout her dominions in India." Lord Cranbrook, then Secretary of State for India, in the course of the debate, promised that the proposed Bill of Mr. Sorabji "will be considered fairly and fully, as it undoubtedly deserves." The subject being thus pressed upon the Government of India, of which the Marquis of Ripon was then the head, the Indian Factory Act of 1881 was passed by the Governor-General's Council, though it had met with very strong opposition from the Bombay Mill-Owners' Association and others. By this Act, the employment of children under the age of seven years is prohibited in all factories throughout India, and children between the ages of seven and twelve are not to work for more than nine hours a day, the interval for food and rest being increased to one hour. Some useful provisions are also made in the Act for fencing the machinery for the better safety of the operatives.

Sorabji was also well-known for his efforts, jointly with those of one, G. A. Ketteridge, in promoting a scheme for the introduction of European women doctors, and the education of Indian and European girls at Medical Colleges in India, with a view to afford medical aid to the women of India. The women of India are averse to being treated by male doctors in cases of illness, and the only way in which they could be helped is to afford them the aid of medical women. With this object, therefore, Sorabji and Mr. Ketteridge proposed a scheme in 1883, which they commended to the serious attention of the public. This scheme comprised, first, the employment of qualified lady doctors from England; second, the founding of a hospital for women and children, under the exclusive management of lady doctors; third, the instruction of Indian and European women in the local Medical Schools; and fourth, the opening of a dispensary. With the assistance of the generous citizens of Bombay, Sorabji was able to achieve all these objects, and this entitles him, in the words of Lord Reay, "always to be mentioned with respectful gratitude in connection with this work." He also offered Rs. 3,000 to Government for the purpose of endowing an annual prize, named the "Kursundas Mulji Prize," to be presented to any graduate or under-graduate of the Bombay University, who should write the best essay in English on a subject selected by the Syndicate.

In 1881, Sorabji's public services were duly recognised by Government, who appointed him Sheriff of Bombay, and a Companion of the Order of the Indian Empire. He was also a Trustee of the Elphinstone Education Funds, a Delegate of the Parsi Chief Matrimonial Court, and a Fellow of the Bombay University. In 1885, he served as a member of the Abkari Commission, under the presidency of Mr. J. H. Grant, the Collector of Bombay. He died in 1893.





VISVANATH NARAYAN MANDLIK.



VISVANATH NARAYAN MANDLIK.

VISVANATH NARAYAN MANDLIK was born on the 8th March, 1833, in a village called Muruda, in the Ratnagiri District, in the Konkan. The family of Mandlik is highly respected, connected as it was by marriage with the Peshwas. His great grandfather held the office of Subhedar or Provincial Governor, under the Peshwas. Mandlik learnt his first lessons from his grandfather, Dhondo Punt. He joined the village school; and at the early age of ten, he was sent to Ratnagiri to learn English. There he had the advantage of being under the tuition of that excellent teacher, Rao Bahadur Ramchandra Bal Krishna. Mandlik then proceeded to Bombay, and joined the Elphinstone institution. He distinguished himself as a student. He secured the Clare scholarship, and Professors Harkness Patton, and Green took a deep interest in his education. He was held in such high esteem by his professors, that when the professor of mathematics took a month's leave, young Mandlik was appointed to act for him. The Board of Education was so pleased with his work, that they made the following reference to him in their report for the year 1851-52. "Visvanath Narayen, whom we mentioned in our last report as the best man of the year, and who is again the most distinguished student of this year, had charge of the third year's students during Professor Patton's absence in October. He proved himself to be a successful teacher."

Mandlik passed with great credit the Normal Scholarship examination, which was the highest educational test then in existence. He stood first in all subjects but one. He finished his College studies when he was nineteen, and he was strongly advised by Professor Patton to go to England and compete for the Indian Civil Service. But his family would not entertain the proposal, and young Mandlik had to begin life as personal assistant to a Political Agent. Lieutenant Colonel, afterwards Sir, Le Grand Jacob, Political Agent in Sindh, wished to have a personal assistant, and he obtained the services of young Mandlik through Dr. Harkness. Colonel Jacob took a liking to his young and able assistant, and introduced him to such well-known Anglo-Indians as Sir Bartle Frere and Mr. James Gibbs. Mandlik acknowledged that it was by personal contact with these men that he developed some of the best qualities for which he became well-known. He owed to them, to a great extent, the zeal and industry, the singleness of purpose, the sturdy independence, and, above all, that high conception of duty, which he displayed in after life.

Mandlik rose to the offices of Deputy Educational Inspector, Subordinate Judge, Curator, Government Book Depôt, and Personal Assistant to the Income-tax Commissioner. But in the meantime, he felt convinced that his abilities could have no free scope as an official. He might rise to a few higher places in the service, but there was a limit beyond which no Indian could rise, and Mandlik resolved to try the freer atmosphere of the High Court Bar. He resigned his appointment in 1862, and was enrolled as a High Court Pleader in 1863, on passing the Pleader's examination. The condition of the High Court Bar then was such that it afforded considerable room for distinction to an able and intelligent Indian. The *Sadr Adawlat* was just then converted into a High Court, and there were few pleaders who knew English, and perhaps fewer judges who knew thoroughly the Civil law of the land. He easily obtained a lucrative practice, and won the

esteem and confidence of the judges. He studied his cases with great ease, and was anxious to do his best for his client. He was punctual in attendance in Court; but on one occasion, when he had to appear in a murder case in the Poona Sessions Court, he missed the train by being detained in the High Court. Nevertheless, he ordered a special train, and reached Poona in time to appear in the case. On another occasion, when Mandlik could not, by the ordinary steamer, go to Ratnagiri, to appear in the celebrated Khoti cases of the Konkan, he went by special steamer. As a Pleader, he was scrupulously honest, and could never be approached by touts. His sense of professional honor was far too high to suffer law touts to approach him. He once made an engagement with a client whose case, he knew well, would bring him a fortune, but the client failed to appear at the proper time, and Mandlik refused to accept his case. Mandlik was a sturdy champion of his profession. He laboured hard to secure for High Court Pleaders the same privileges on the Original Side of the High Court that they enjoyed on the Appellate Side. The judges refused the concession, at the same time offering it as a special favour to himself and one or two other leading pleaders. But Mandlik declined the special privilege, as he was advocating not his own claims merely, but those of the pleaders as a whole. It was mainly through his exertions that the Legal Practitioners' Act was not extended to the Bombay Presidency. In 1884, Nanabhai Haridas was appointed Judge of the Bombay High Court, and Mandlik was confirmed as his successor as Government Pleader.

It was not merely as a successful pleader that Mandlik would be known to posterity. His activity was many-sided. He was a Justice of the Peace and a Municipal Commissioner. He was a member of the University and the Legislative Council. He was a journalist and an author. He was one of the people's trusted leaders, who was esteemed by all that met him.

He was made a Justice of the Peace in 1865. The Justices

of the Peace were then the custodians of the sanitary welfare of the city ; but they formed merely a consultative body, all real power being vested in the Executive head who was appointed by Government. The head of the Executive at the time was a well-known member of the Civil Service, whose eminent talents and grand conceptions were equalled only by his reckless extravagance and his personal corruption. Some of the justices encouraged him in his extravagance, but a strong section was strongly opposed to it. Among them was Mandlik, 'Naoroji Furdunji, and Sorabji Shapurji Bengali. They were at first powerless to check the Municipal extravagance, but the crisis soon came. The Government discovered how completely rotten was his administration, and, in 1872, passed an Act whereby the Bench of Justices gave place to a Corporation consisting of 64 members, 16 of whom were to be elected by the justices, and 32 by the ratepayers, and the remaining 16 to be nominated by Government. The executive power was vested in a smaller body called the Town Council. Mandlik was elected a member of both the Corporation and the Town Council. He was elected Chairman of the Corporation in 1879, and again in the following year. In his capacity as Chairman, he had the honor of requesting Sir Richard Temple to open the Tulsi Water Works, and was presented with a silver and ivory hammer as a memento of the occasion. As Chairman, his duties were arduous and often delicate, and it is universally acknowledged that he conducted these duties with independence and impartiality, and, at the same time, uniform courtesy to all the members.

Mandlik was nominated a Fellow of the Bombay University in 1862. He was several times an examiner in Marathi, Gujarathi and Sindi, and for fourteen years successively, in Law at the LL.B. examination. He was a Syndic from 1873 to 1888, twice nominated a member of the Board of Accounts, and chosen the Dean in Arts in 1889. He was the first Indian who was raised to the position of a Dean. The service he had rendered to

the University was thus described by Sir Raymond West, speaking as Vice-Chancellor, at the Convocation of the Bombay University in January, 1888:—"I am sure that whatever views different persons may take of the line which the *Rao Sahab* has adopted, either in politics or in social movements, or any other ways, every one will admit that, in this University, he has been a faithful and a devoted sustainer and supporter of learning. His services have been constant and unremitting; and nothing can give us greater pleasure than to find that he is so highly appreciated, and that his name is to remain for ever in the golden books of this Institution. He will be enshrined among the best and most deserving men of our institution, uniting within himself the attributes of a Sulpician, a Varro, and a Mascenas, and the fame of them all."

Mandlik was nominated a member of the Bombay Legislative Council in 1874. He was the first man of the people who was elevated to this high position. Till then it was the fashion to nominate only princes and Sirdars who would slavishly follow the lead of the Government in all matters. Mandlik fully justified his selection. While he gave a foretaste to Government of what "dignified opposition" means in the Council Chamber, he made the people understand what a representative of theirs in the Council could do for them, even in the face of an overwhelming official majority. Mandlik was particularly qualified for the place. He was a ripe scholar, a clever lawyer, a good debater, and had considerable official experience and an intimate knowledge of the Mofussil. He was also a man of sturdy independence and strong principles. He was not easily cowed down by authority or browbeating. A Governor tried it once with him, and he was politely requested to remember that he was no longer in the Central Provinces where the Commissioner was autocratic. He was thrice re-nominated as a member of the Legislative Council, and his connection with it extended from 1874 to 1884. In 1878 and 1879 he was an official member, owing to his appointment as Government Pleader. In 1884, during the Viceroyalty of

Lord Ripon, he was nominated a member of the Imperial Legislative Council at Calcutta—the very first time a native of Bombay was thus honored. Previous to his departure to Calcutta a grand entertainment was given to him, at which Sir Jamsetji Jijibhai presided. At Calcutta, the Indian Association gave him a welcome entertainment, which was attended by the *élite* of the native community. He was re-nominated a member in 1886 by Lord Dufferin. During his tenure of office as a Councillor, he took part in several memorable debates, such as those on the Tenancy and the Income Tax Bills. In the debate on the latter Bill he protested strongly against the abolition of the Import duties while taxes like the Salt Tax remained. He resigned his seat, owing to ill-health, towards the end of 1887. Soon after his return to Bombay a representative meeting was held at the Petit Hall, to raise a permanent memorial in his honor. It was resolved to found a gold medal bearing his name to be annually awarded by the local University for the best essay on a subject connected with Sanskrit literature, to be chosen by the Syndicate, and to prepare a bust of his to be placed in some public building. A similar meeting was held in Poona, and a prize was founded in connection with the *Veda Shastrottejak Patashala*.

Mandlik was also distinguished as a literary man and an author. His first literary efforts were directed to the publication of books in the Vernacular languages. While at College, he adapted into Marathi "The Lottery," one of Miss Edgeworth's "Moral Tales," for which he won the Sandarji Jiwari prize. He next translated, along with Hari Raoji, Miss Marcett's "Dialogues on Political Economy." While in Sindh, he learnt the language, and published a small grammar of the Sindhi dialect. He studied Gujarathi, and translated into that language, as well as into Marathi, Elphinstone's History of India. This book was made a text book of the University. In 1867, he published his "Manual of Hindu Law," which, with its Guzerati translation is still a text book on the subject. He then translated

Kindersley's Law of Evidence, and a guide to Acts and Regulations. Soon after, there appeared a pamphlet on the Mysore Adoption question, which was first published in England, and which created quite a sensation at the time. In 1874, he published some pamphlets on the Khoti system, and on the Bombay Revenue Jurisdiction Bill, in which was involved the question of the separation of the judicial from the executive branch of Government service. He read six original papers relating to antiquarian research before the Bombay Branch of the Royal Asiatic Society. His greatest work was published in 1880. His Hindu Law, containing a correct edition of Yagnavalkya's *Smṛiti* and Nilabanthu's *Vyavahasu Mayubha*, with their translation into English, is a work the merit of which has been recognised throughout India. In an elaborate introduction to the work he discourses on the history and nature of Hindu Law, and gives an analysis of the Smritis, discussing in a masterly manner the texts, decisions, and customs bearing on several topics of importance. Mandlik was also a journalist. He started an English weekly, called *Native Opinion*, in 1864, and continued to edit it till 1871.

Mandlik had no small share of honors from Government. When he retired from his office of Deputy Educational Inspector, he was allowed to retain the title of "Rao Sahib" by a special resolution of Government. He was offered the appointment of Sheriff in 1874, when he was a member of the Legislative Council, but he declined it, as its acceptance would necessitate his resigning his seat in the Council. In 1875, he was appointed a member of the first Factory Commission. In the following year, he was invited by Lord Lytton to sit on the Text Books Committee at Simla, but he declined the honor on account of ill-health. In 1877, when Her Majesty the Queen was proclaimed Empress of India, he was made a Companion of the Star of India, and offered a silver medal. On presenting the insignia of the Order, in January, 1878, the Honorable Mr. Gibbs said:—"He had

special pleasure in presenting to him the insignia of the exalted Order of the Star of India, and might say he had very great pleasure in presiding on this occasion, and presenting the jewel with his own hands to the *Rao Sahib*, whom he had known for a quarter of a century, since the time he was employed as a confidential clerk to Sir Bartle Frere, in Sindh. He (Mr. Mandlik) had subsequently done excellent service to the Government in the Educational and Judicial Departments. It was a matter of sincere pleasure to the honorable gentleman to remember, at this distance of time, that when he held the office of special Income Tax Commissioner of this great city, he had the assistance of the *Rao Sahib* as his confidential assistant, and that for the manner in which he conducted the important duties of his new position he had deserved the highest praise, for which he (the President) then recommended him to the notice of Government. Since then, *Rao Sahib* had resigned the Government service, and had joined the Bar of the High Court, Appellate side, at which he had raised himself to an honorable position, while at the same time he had distinguished himself by taking an active part in the public duties of the citizenship."

Mandlik died on the 9th May, 1889. At a meeting of the Corporation, held on the day of his death, the following resolution was passed :—"The Corporation, with deep regret, record their sense of the loss sustained in the death of *Rao Sahib* Visvanath Narayan Mandlik, C.S.I., who, for the last quarter of a century, rendered distinguished services to the city, in the Bench of Justices, and in the Municipal Corporation. A leader of the native Bar, a distinguished scholar, and an eminent member of the Bombay Legislative Council, he was the first representative from this Presidency selected for the honor of a seat in the Legislative Council of India." Speaking as Vice-Chancellor of the University, Dr. Mackichan said, at the first Convocation held after Mandlik's death :—"The *Rao Sahib* Visvanath Narayan Mandlik, who was so long one of the chief ornaments of the

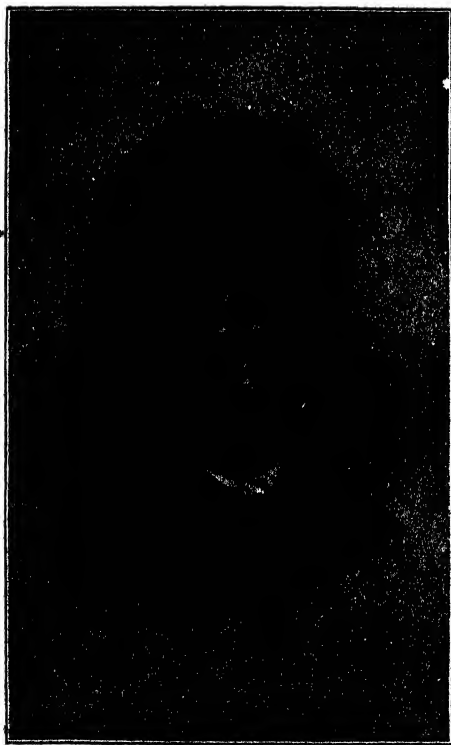
Senate, has passed away, amid the regrets of the whole community. We miss to-day the intellectual presence which has often lent dignity to those assemblages and strength and character to our academic debates. Himself a man of learning and a patron of learning, he has left to the students of this University the example of a life devoted to the pursuit of higher aims than mere wordly success, of high intellectual gifts consecrated to the advancement of true learning. And this example was rendered all the more valuable by the simple life in which it was embodied, and the independence of character which sustained it. Straightforwardness and simplicity, honesty and energy of purpose, always manifest, even to those who differed most widely from him—these were some of the outstanding features of the life to which, as a University, we this day pay tribute." Sir Charles Sargent, the Chief Justice, on the re-opening of the High Court, referred to Mandlik in these words:—"I also wish to take this opportunity of alluding to the death of a very old and esteemed member of your body—I mean the late *Rao Sahib* Visvanath Narayan Mandlik. I may say that the deceased was a sort of a link between the old and the new order of things, and was regarded by all with great esteem on account of his fine independent character, and also of that learning which he possessed on special subjects, which, I greatly fear, is gradually becoming more rare under the present system of education. We all regarded him with the greatest respect, and I have no doubt, gentlemen, that you were all proud of him. We shall long regret his absence from his familiar place."

Meetings were held in different places in the Presidency to mourn his loss. At Ratnagiri, the chief place in his native country, a crowded meeting was held under the presidency of Dr. J. Pollen, the Collector. He said that India mourned in Mandlik a real leader, a man of marked individuality of character, a man rich in sober common sense, and, as the greatest only are, in his simplicity sublime. The Poona Sarvajanic Sabha passed a

special resolution, expressing their "profound grief" at the very heavy loss sustained in Mandlik's death. The Press was unanimous in their verdict that in him the public had lost an able exponent of their views. Sir Richard Temple, in his "Men and Events of my Time," speaks of Mandlik as "an eminent member of the native Bar, probably surpassing his contemporaries in sagacity of discernment and solidity of judgment." He was also, he adds, "a man exemplary in private life, and who possessed a great talent for public affairs; he was a Concan Brahmin of that class which once was the mainstay of the Mahratta Empire. He enjoyed the confidence and respect of his countrymen, and altogether was one of the ablest natives I have ever known."

Though a bright product of western education, Mandlik was opposed to social reform. In his youthful days he encouraged female education, and was inclined to support reform in all directions, but gradually his opinions underwent a change, and he became a stout and sturdy champion of orthodoxy. He was bitterly opposed to the intervention of the State in social matters. He, nevertheless, disliked the disfigurement of widows, and was in favour of re-admitting, with certain restrictions, into caste those who cross the black waters. In private life, Mandlik was known to be a faithful husband and a loving father. His wife was weak and sickly in her youth, and a confirmed invalid in her later years. But he was always devoted to her. At her desire he gave away in charity his and her weight in silver. He rendered a helping hand to many of his needy relatives. He was free from sectarianism and narrow-minded bigotry.





KASHINATH TRIMBACK TELANG.



KASHINATH TRIMBACK TELANG.

KASHINATH TRIMBACK TELANG was by caste a Goud Saraswat Brahmin, and belonged to a respectable family, which came originally from Goa, and settled in Thana about the beginning of this century. He was born on the 30th of August, 1850. He was the second son of Bapu Ramachandra Telang, and was taken in adoption by his father's elder brother, Trimback Ramchandra Telang. The two brothers, Trimback and Bapu, lived together, and the former, as the senior and managing member of the family, controlled the household. He was a man of rigid morals—a Hindu patriarch of the old type, and to his training and control Telang owed the virtues which enabled him, in after life, to distinguish himself as a man of strict probity. After receiving his vernacular education in the Amarchand Wadi School, under Mahadeo Pantoji, of whom Telang used to speak with great reverence for the interest he took in the education of his pupils, Telang joined, in 1859, the Elphinstone High School, where again he was fortunate in having for his teachers men who looked upon the work of a schoolmaster as a task of love. One of these was the late Narayan Mahadeo Parmanand, for whom Telang conceived an attachment which lasted through life, and to whom he always turned for advice and guidance. In 1864, Telang matriculated at the University of Bombay, and joined the Elphinstone College, which had then as its Principal Mr. K. M. Chatfield, who has but recently retired from the office of Director

of Public Instruction of the Presidency of Bombay. Mr. H. Hughlings was then Professor of English Literature in the College. Both Mr. Chatfield and Mr. Hughlings were very able teachers, and the best point about their teaching was that they got their pupils to read books apart from those prescribed for their University examinations, and to cultivate their faculty of thinking. Telang passed his B.A. Examination in 1866, and his M.A. Examination in 1868. He obtained the Bhaghavandas Purushothamdas Sanskrit Scholarship in 1869, and passed his LL.B. Examination in 1870. He was appointed a Fellow of Elphinstone College in 1867, and held that appointment for five years, teaching in that capacity English and Sanscrit to some of the classes in the College. After taking his LL.B. degree, in February, 1871, Telang kept terms for two years at the High Court of Bombay, to qualify himself for the Bar. He passed the Advocates' Examination in 1872, and was admitted as a Member of the Bar.

But Telang was all the while engaged not merely in passing examinations, but in adding considerably to his stock of knowledge. He has been going through a course of reading and study which, as he often used to observe, proved to be of very great use to him in after life. After he had taken his M.A. Degree, he found that what he had learnt and read was little compared to what remained to be studied for the development of thought in particular. Side by side with his legal studies, he went through a course of English literature, philosophy and political economy. Plato's Dialogues, Chillingworth's "Religion of the Protestants," Huxley's writings, and the works of John Stuart Mill were studied with particular attention and care; and, not satisfied with it, he made it a point to solve daily a number of problems from geometry, because he felt that sort of exercise was calculated to encourage accurate thought. He contributed articles to two native journals in Bombay, the *Indu Prakash* and *Native Opinion*; he attended

debating societies and read essays, and delivered lectures on a variety of subjects. This training, he thought, it was necessary for him to undergo before he could become a useful public man ; and as the cultivation of thought, and the accurate expression of it, was the end he steadily kept in view, he attended regularly, for a number of years, the weekly religious service of the *Parthana Samaj*, or Theistic Prayer Institution of Bombay, and after listening to the sermons delivered there every week, he would write out a summary of them and submit what he had written to the gentleman who had delivered the sermon, in order to find out whether he had understood the speaker correctly, and had accurately represented his views. No one, he used to say, can become a good thinker who has not first learnt both to understand properly and represent fairly the thoughts of others. It was not by merely reading and studying good authors, or writing essays, or delivering speeches in debating societies, but also by hearing the speeches of others, and then trying to reproduce those speeches in his own language, that he tried to acquire that lucid style and judicial tone of mind, both in writing and speaking, which made him one of the most charming of public speakers and writers in Western India. The works of John Stuart Mill—particularly his *Logic*, *Political Economy*, and *Representative Government*—were his favourite study during this period ; but latterly, he became a very close student and ardent admirer of Mr. Herbert Spencer. But, though Mill and Spencer went far to mould his mind, he did not neglect other authors. Among his other favourite books were the *Essays* of Carlyle, Wordsworth's *Excursion*, Tennyson's *Poems*, Swinburne's *Atlanta* and *Song of Italy*, and George Eliot's novels. He also devoted himself to the study of Sanskrit literature. He attended the classes of Bapu Shastri and studied Panini. He read the whole of Sankara Vijaya, and parts of Anandagiri's Sankara Vijaya, and with the assistance of these two last mentioned works, and of the sketch of Sankara in Kavelly Venkata Ramasawmi's sketches of the Deccan Poets, he prepared a short life of

Sankara, which he read before the Students' Literary and Scientific Society. It was also during this period that he devoted a portion of his time to the translation into English verse of the Bhagavad Gita, which was subsequently published as one of the series of Professor Max Müller's "Sacred Books in the East." It was the mental discipline to which he subjected himself after he had finished his college career, and before he joined the Bar, that enabled Telang to become not only one of the most successful of barristers, but also one of the men of light and leading in Bombay.

It was not long after he had joined the Bar that he became a favourite of solicitors and clients. His attractive delivery, his closeness of reasoning, and his fairness in argument, soon led to his professional success, and Sir Michael Westropp, who was then Chief Justice of the High Court of Bombay, frequently complimented him for his ability, learning, and judicial acumen. Telang's Sanscrit scholarship was of great use to him in handling cases involving questions of Hindu law, and so highly was he esteemed by the judges, that they often consulted him whenever the interpretation of any ancient text in the Hindu law books presented any difficulty. With success at the Bar assured from almost the beginning of his career, Telang turned to other directions of public usefulness. In 1873, he read before the Students' Literary and Scientific Society a very learned and elaborate essay, dealing with the question "Was the Ramayana copied from Homer?" in which he combated Professor Weber's view that Valmiki had borrowed the ideas of his great epic from Homer. This essay was very favourably noticed by the Press, and the London *Academy* referred to it as "a very able and dignified" production, "showing no ordinary acquaintance with Sanskrit literature and the writings of European scholars." He was appointed Joint Secretary of the Bombay Association, of the Bombay branch of the East India Association, and of the Students' Literary and Scientific Society.

His first appearance as a speaker on a public platform was at the public meeting, held in 1873, to protest against the Salt Bill. The speech was very favourably received; but the speech which really made his reputation as one of the ablest platform-speakers of Bombay was the one he delivered at the public meeting, held in 1876, to protest against the Revenue Jurisdiction Bill. Mr. J. M. Maclean, who then edited the *Bombay Gazette*, and who was by no means a friendly critic of educated Indians, was one of those who heard Telang at this meeting, and he wrote, in next morning's issue of the *Gazette*, an article in which, after complimenting "the young barrister's voice and style," he made the following very appreciative remark:—"No Englishman can appreciate the flexibility of the English language till he had heard it spoken by an educated and naturally clever native of India." While devoting himself to his work at the Bar, and taking an active part in political matters, Telang found time for Sanskrit scholarship; and his edition with notes and commentary of *Bhartrihari's Nitishabaka* and of *Mudra Rakshasa*, as also the articles he contributed to the *Indian Antiquary* on "Ancient Inscriptions, &c.," were the fruits of his ardent devotion to literature. In 1876, he was nominated a Fellow of the University of Bombay. In 1877, he attended the public meeting of the inhabitants of Bombay, held in the Town Hall, under the presidency of Sir Richard Temple, for the formation of a Volunteer Corps exclusively of Europeans, and joined the Honorable Mr. Pherozesha Mehta in entering a protest against the exclusion of Indians from the Corps, and the slur cast thereby on their loyalty. In 1878, he was one of the prominent speakers at the public meeting, held in Wilson's Circus, to protest against the License Tax, and he contributed a series of articles to the *Indu Prakash*, dealing with the Vernacular Press Act. In 1879, he was one of those who organized a public meeting, held in Framjee Cowasji Hall, to protest against the imposition of the cotton duties. He made one of his most felicitous speeches on the occasion, and described Lord Lytton's policy as coming within

the description contained in the following lines of his lordship's work, called "Fables in Song"—

" Height measures he in depth,
Seeks peace in strife,
And calls all this poetry of life."

In 1880, Telang was appointed a Justice of the Peace by the Government. He was offered a Joint Judgeship by Sir James Fergusson, who was then Governor of Bombay, but he declined it. He was appointed a Law Professor in the Government Law School—a post which was till then held by European barristers. In 1881, he was elected a syndic of the University of Bombay—an office to which he was continually re-elected till 1892, when he was appointed a Vice-Chancellor of the University. He was one of the most useful syndics of the University of Bombay. There was rarely a meeting of the Syndicate or the Senate which he did not attend, and rarely a question concerning the University which he did not study with thoroughness. In 1882, he was appointed a member of the Education Commission, and his labours on that Commission were so highly appreciated by the Government of Lord Ripon that the title of C.I.E. was bestowed on him. As a member of that Commission, he wrote a very able minute combating the view of those of his colleagues who held that morality should be taught in Government schools and colleges by means of moral text books. When, in 1883, the Ilbert Bill controversy raged furious over the land, Telang was one of those who championed the cause, and the speech which he delivered at the public meeting of the native inhabitants of Bombay in the Town Hall is a model of moderation and reasoning which even those who differed from him did not fail to appreciate and commend at the time. In that speech he dealt with the views of Sir Fitzjames Stephen on the Ilbert Bill. He was nominated a member of the Bombay Legislative Council in 1884, and continued to hold that office till his appointment as a

Judge of the High Court. As a member of Council he rendered valuable service, especially in connection with the Bombay Municipal Bill. In 1885, Telang, in conjunction with Mr. Pherozesha Mehta, established the Bombay Presidency Association, of which he was one of the honorary secretaries till he became a Government servant.

He was one of those who, under the leadership of Mr. A. O. Hume, took an active part in organising the Indian National Congress movement in December, 1885. He attended the Congress held in Allahabad in 1888, and the speech he delivered on that occasion on the necessity of enlarging the Legislative Councils was, perhaps, the best speech he had ever delivered. In 1889, he was appointed a Judge of the High Court of Bombay, and his nomination was received with approbation by all classes of people. He made an excellent judge, and his judgments, published in the Law Reports, bear testimony to his great ability as a lawyer. In 1892, he was elected President of the Bombay Branch of the Royal Asiatic Society, and he was the first Indian elected to that office. The Government of Bombay appointed him Vice-Chancellor of the University in the same year, and in this instance, too, he was the first Indian on whom the honor was conferred.

Though his election to the Bench put an end to his political activity, yet his interest in and sympathy for the Congress continued unabated. Towards the close of 1892 his health began to fail, and after an illness of some months, he died on the 1st of September, 1893. His death was deeply mourned by Europeans and Indians, and so universal was the regret felt that a public meeting, convened by the Sheriff, was held in Bombay, under the presidency of the then Governor, Lord Harris, to perpetuate his memory in a suitable manner. Sir Charles Sargent, the Chief Justice, was one of the principal speakers at the meeting, and a portion of his speech, referring to a remarkable circumstance in Telang's character, is worthy of being quoted at length:—"There

is one circumstance in Mr. Telang's life and career," said Sir Charles Sargent, "which I am anxious to refer to, because it has always given him a special interest in my eyes, and that was that he had never left his native country. I believe, as a matter of fact, it was only on one occasion he ever left this Presidency. You are perfectly aware that a great many of the natives who have gone to Europe have spent there many years of their lives, and, I presume, have returned with their views of life somewhat different from those with which they started from India. But Mr. Justice Telang's acquaintance with western life and civilization was entirely obtained from the literature of the West, and it was entirely through the medium of books that he became acquainted with what might be called western civilization; for the rest he passed the whole of his time in study and the simple, quiet Hindu life which his forefathers had always led. Although he was imbued with the literature of the West, he knew nothing of the unrest and disquiet which characterize western life at the present day. The words of the poet are very applicable to him: 'Through the medium of books he was able to see the stir of the great Babel without feeling the crowd, and to hear the roar which she pours through all her gates from a far distance.' It appears to me that this combination of knowledge, acquired by books, of Western life, combined with the quiet Hindu life that he led, made him more especially interesting, and enhanced those natural qualities which made him so attractive to all with whom he was brought into contact. Now, there is only one other circumstance to which I think I ought to refer. It is impossible to think of Mr. Telang merely as a professional man, when it is remembered that he took a leading part in all questions of social and political progress. It may be said, no doubt, with truth, that there was nothing of the agitation in Mr. Justice Telang, but he was none the less possessed of a thoroughly patriotic and liberal mind; and, if he approached questions—burning questions they might be—he did so always with that calm and sound judgment which he brought to bear upon all questions which

came under his notice. I think that in these days of social and political progress, such a man is most invaluable; and, though he may not, perhaps, fill to the same extent the public eye as some, still, anybody who thinks calmly on the subject, must feel that the community has lost in him a most valuable and tried counsellor."

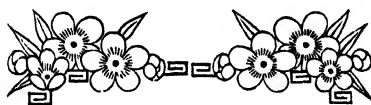
Telang was not merely a lawyer, a politician and a scholar. He was a social reformer as well. He deplored the custom of infant marriage and enforced widowhood, and regarded the institution of caste, as it exists in India at present, a curse. About ten years before his death he held staunchly the view that the State ought not to interfere or legislate in matters of social reform, but he slightly modified that opinion during the agitation evoked in the year 1890 by the Age of Consent Bill. In a series of letters, which he addressed to the *Times of India* in support of that Bill, he maintained that "it is a duty which every sovereign owes his subjects, to protect them from unjust harm. This is, in truth, the sovereign's paramount duty—the common ground on which the champions of meddlesome 'State interference' must join hands with Mann on the one side and with Humboldt and Herbert Spencer on the other. The State must, at all events, be admitted to be, in Aristotle's phrase, 'formed to secure life,' whether we admit or deny the second half of his dictum, that 'it continues in order to improve life.' Well, then, if we put together the propositions which I take to be absolutely indisputable, it seems to follow as a logical consequence that neither Queen Victoria nor any other sovereign, while remaining a sovereign, has the power of saying, directly or indirectly, 'we shall not protect our subjects from unjust harm.'" Telang was one of those who organised the public meeting held in Bombay in support of the Age of Consent Bill. He delivered a lecture, in 1886, at a meeting of the Students' Literary and Scientific Society, on "Ought Social Reform to Precede Political Reform?" and there he maintained the view that reform always ran along the line of least resistance. He was President of the

Widow Marriage Association of Bombay, established in 1891. Telang, however, was not a practical reformer. The marriage of one of his daughters, in the beginning of 1893, at the early age of eight, was severely criticised by the Press and the public alike. Though this action on his part was, as he himself admitted, inexcusable, yet, it should be remembered that were it not for the state of his health at the time, he would, probably, have not yielded to the pressure of those nearest and dearest unto him.

Telang had many redeeming qualities of head and heart. He was free from all vice, and led a life of simplicity. He was very sociable. Though burdened with public cares and anxieties, he was one of the most regular attendants every evening, at the Hindu Union Club, and mixed with the members, great and small, alike on terms of equality and freedom. It was at this club that he introduced the rule that no one should use Marathi words in speaking English, or English words in speaking Marathi. He regretted as demoralising the modern tendency among educated Indians to make use of English expressions while conversing in their vernaculars. He was one of those who were anxious to promote the cause of vernacular literature, and with that view he translated into Marathi, Lessing's "Nathan, the Wise," and Chalmer's "Local Self-Government." In connection with the Hindu Union Club, he organised what were called the "Winter Series of Lectures" in Marathi, and himself delivered several lectures, one of the best of which deals with the question "Are the Shastras Superior to Custom?" Though he was an eager advocate of the cause of vernacular literature, he was against the introduction of those languages in place of the classical languages in the higher curriculum of the University.

Telang led a life which was useful in many ways. It was a life useful not only because of the immense influence he exercised over the political activities of his time, and the sound judgment and cultured intelligence he brought to bear on the discussion of

public questions, but even more because of the many-sided character of his public career. As a lawyer, as an educationist, as a politician, as an orator, and as a writer, he occupied a foremost place in native society, and no native of India of his time commanded more the respect and confidence of both Europeans and Indians alike than this gifted Hindu, whose untimely death, at the comparatively early age of forty-three was mourned all over India as a national loss.





KURSENDAS MULJI.

KURSENDAS MULJI was born on the 25th July, 1832. He had the misfortune to lose his mother in his infancy. His father took a second wife, and young Kursendas was consigned to the care of his aunt. He was given a good education, but in his twenty-first year, when he was a promising student of the Elphinstone Institution, an incident occurred which left him helpless in the world. A prize of Rs. 150 was offered by the *Guzerati Dayan Prasarak Mandli* for the best essay on the subject of "Re-marriage of Hindu Widows," and young Kursendas, wishing to compete for the prize, began to write an essay on the subject. He had written a few sheets, when they were quietly removed from their place without his knowledge by somebody and shown to his aunt. The orthodox lady was horrified to find that she was bringing up a boy whose views were so very extravagant as to advocate the re-marriage of Hindu widows. From that day her nephew lost favour in her eyes, and she turned him out of doors. The blow was a very serious one to young Kursendas. His studies were abruptly cut short, and he was left penniless. It was, of course, possible for him to have avoided both—he had only to declare that his views were changed. But the fire of social reform burnt fiercely in the youthful breast of young Kursendas, and he resolutely adhered to his own views on social matters. He succeeded, soon afterwards, in securing the Head Mastership of the Gokuldas Tejpal Seminary, which saved him from anxiety for daily bread, and gave the opportunity

he wanted to pursue the plans of social reform which he had now fully matured.

The vernacular Press of Bombay at this time was in an unsatisfactory condition. It was conducted by men who sadly wanted knowledge and literary experience. The language of the Parsi papers was an impure admixture of vulgar Guzerati and bad English. To remedy these evils, some educated and benevolent Parsi gentlemen started a weekly paper called the *Rast Gofdar*, intending to make it a model paper. Kursendas joined this new venture as a regular contributor. But he could not remain content with the limited scope allowed to a contributor. He was anxious to air his own views on social and religious reform more freely, and, with this object, he started a weekly paper called the *Satya Prakash*. Kursendas possessed some of the best qualities of a good journalist—ability, rectitude, and independence, and he turned them to good account. He assailed, through the columns of his paper, the various evils rampant in Hindu society with so much vigour and force, that the articles produced a great sensation in Bombay, particularly among the Bhatias and Banias.

The Bhatias and Banias, though well-known in Bombay as intelligent tradesmen, are, in matters of religion, ruled by a rod of iron by a depraved class of priests, called by the title of *Maharajas*. These Maharajas are supposed to be the incarnations of the God Krishna, and claim from their disciples *tan* (body), *man* (mind), and *dhana* (property). The term *tan* implies the body in all its relations; *man* is the mind with all its faculties and qualities; and *ghan*, as explained by the Maharajas, signifies that the sectaries should place at their disposal, sons, wives, daughters, and everything else before applying them to their own use. Originally, this precept may have meant an absorption of the disciple in the *Guru*, but the latter-day Maharajas have interpreted it literally, and claimed the possession of all new married wives before they joined

air husbands in wedded bliss. The extreme to which the deification of the Maharajas has been carried is simply ridiculous. The dust on which the Maharajas have walked is eaten by their votaries. Their wooden shoes and seats are worshipped. Their feet are shampooed, and they are decorated with ornaments by their followers. They, both males and females, chew over again the betel and nut which the Maharajas have ejected from their mouth. It is wonderful how any intelligent community could put up with a custom so grossly immoral and supremely ridiculous. Kursendas Mulji severely exposed these immoral and absurd practices in his paper. Attempts were made to silence Kursendas by offering him large bribes, and resorting to other means, but he stood firm and unmoved. The Maharajas felt altogether uncomfortable under his lash, and they at last resolved to form a strong combination among their votaries against Kursendas, and to excommunicate him from their community.

In January, 1859, the Maharajas conjointly framed a bond, in which it was stipulated that no Vaishnava should serve the Maharajas with a summons to appear in a Court of Justice, that a fund should be raised for the purpose of trying to procure the passing of an Act in the Legislative Council, by which no Maharaja could be summoned before a Court of Justice, and if, during the interval, a Maharaja were served with a summons by an outside party, the Vaishnavas should encounter any expense to put a stop to it, and that if any Vaishnava wrote against the Maharajas, he should be punished by his caste people. This bond was freely circulated among the Vaishnavas, with a view to enforce its contents, but Kursendas Mulji boldly denounced it as a slavery bond. The Maharajas were not bold enough to excommunicate Kursendas Mulji, and several Vaishnavas declined to subscribe to the conditions of the bond.

About the middle of the year 1860, a Maharaja from Surat arrived in Bombay, and not long after his arrival, he was drawn

into a public discussion of several controverted practices and opinions with the editor of the *Satya Prakash*. The Maharaja, finding that he could not give direct answers to questions put to him, became annoyed, and charged Kursendas Mulji with entertaining mischievous dogmas and heretical opinions. The charge was met by Kursendas in an article in his paper on the 21st October, 1860, in which he demonstrated from the Vedas and Puranas, the false and delusive character of the doctrines of Maharajas, and denounced the Maharaja as having gone beyond all other sectaries in shamelessness, subtlety, immodesty, and rascality. No notice of the article was taken by the Maharajas for some time, but on the 14th May, 1861, the Maharaja from Surat filed an action for libel against the editor and the printer of the *Satya Prakash*. In answer to the indictment, Kursendas Mulji maintained that he was not guilty, that the article was not libellous, and that what was written was true, both in letter and spirit. It was also maintained that there were passages in the religious books of the Maharajas which inculcated adulterous worship, that the Maharajas generally committed adultery, and that the Maharaja from Surat was no exception.

In the meantime, the Bhatias, who were too ignorant to realise the praiseworthy nature of the work Kursendas was doing, convened a meeting of their caste, and resolved that none of them should give evidence against the Maharaja. This, however, only tended to damage their cause, for it enabled Kursendas to bring a charge of conspiracy against them. Two of the ring-leaders were fined a thousand Rupees each, and eight others had each to pay a fine of Rs. 500. Kursendas, on leaving the court, was severely assaulted, and had to ask for the help of the police. The libel case was heard by the Supreme Court, and the trial extended over forty days. Finally the case was dismissed, and in the course of an elaborate judgment Sir Joseph Arnould complimented Kursendas on the exceptional moral courage he had shown, and the great public service he had rendered.

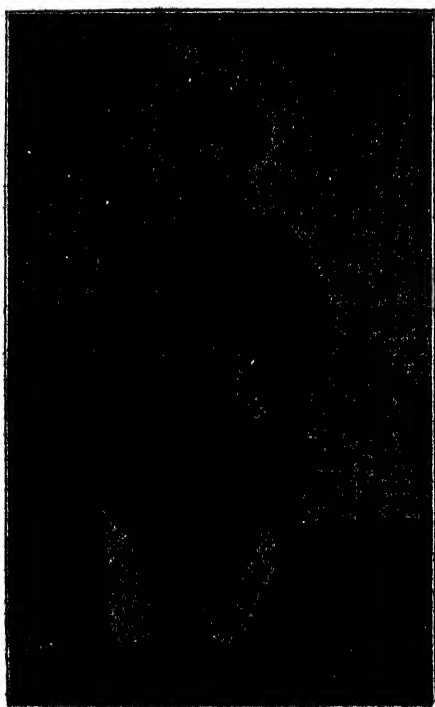
During the time of the share mania in Bombay, caused by the great demand for Indian cotton, owing to the civil war in America, Kursendas was tempted to change his profession. He became a partner in the firm of Kursendas Madhavandas, and proceeded to England, with a view to do a good stroke of business; but owing to wild speculations, the price of cotton fell, and the firm which he represented came to grief. He returned to India in 1874. His trip to Europe further gave the Maharajas an opportunity to excommunicate him, and they sought every means of persecuting him. But Kursendas stood undaunted. At this critical state, however, Sir Bartle Frere, the then Governor of Bombay, gave him a helping hand by appointing him administrator of a Native State in Kathiawar. He worked zealously as an official, and tried to satisfy those who were responsible for his appointment, and the people of the State. But he did not continue long in this office. In the same year, he was overtaken by a malady to which he succumbed. The Bombay Government recorded a special resolution in the *Gazette* expressing its deep regret.

Kursendas Mulji was certainly one of the few martyrs India has produced who have braved the perils of social reform, and done something practical to help the cause by leading a consistent life from beginning to end. Sir Bartle Frere esteemed him highly, and Sir Richard Temple's admiration for him, to judge from what he has said of Kursendas in "Men and Events of My Time in India," is very great. "The man whom Frere himself would have probably chosen as the most and only noteworthy character of that era," writes Sir Richard, "was Kursendas Mulji, a member of the Bhattia tribe of traders. Among these was a sect whose tenets, under cover of devotion to its priests, styled Maharajas, caused the foulest and meanest immorality to be practised. Kursendas exposed this fell plague spot before the public with a persistency and moral courage which can be fully appreciated only by those who know what moral coercion and

social torments can, in a Hindu community, be brought to bear upon a recalcitrant individual. The wrath of the priests and their followers culminated in an action against Kursendas in the High Court of Bombay, in 1862, when neither expense nor trouble was spared as regards legal advice and array of evidence, in order to crush him. He met his formidable accusers quite undaunted, and pleaded as his justification the truth of his allegations. His counsel was the well-known Chisholm Anstey, and, after a protracted trial, the decision was announced entirely in his favour by the Judge, Sir Joseph Arnould. Indeed, he was declared, by one of the most remarkable judgments ever delivered from the Bench of the High Court, to be not only blameless in his proceedings, but also a public benefactor.

“His writings in vindication of domestic morality, against furtive invasion by detestable doctrines, redound not only to his honor, but also to that of his race, as proving that conscience asserts her sway, even among those who have been nurtured under corrupt influences, and that the eternal principles of right shed their rays even amidst degrading associations. Despite the triumphs and successes, which, to a man of his mental constitution, must have been the dearest imaginable, he remained unselfish and unassuming to the end of his life, which was probably shortened by the agitation of controversy. He was one of the most virtuous men that the Hindu nation ever produced, and few native characters would better repay exact study than his. However hateful may be the details of the immorality which he bravely combated, his career forms an episode deserving the best attention of moralists and reformers.”





BHAU DAJI.



BHAU DAJI.

RAMKRISHNA VITAL, better known as Bhau Daji, was a Saraswat Goud Brahmin. He was born at Mandra, in Goa, in 1821. His father, Vital Ramkrishna, managed to maintain himself by cultivating a small farm, and occasionally his slender resources received an addition from the neighbouring Princes, in whose praise he invoked the Muse in his own vernacular language. When Bhau Daji was eight years old, he along with his younger brother, was taken to Bombay. Even at this early age, Bhau Daji had mastered the niceties of the game of chess, and the masterly way in which he played the game made an influential European in Bombay advise Vital Ramkrishna strongly to give his son an English education. After finishing his vernacular education in the Native Education Society's School, Bhau Daji began his English education in 1835. Three years later, he succeeded in obtaining the Clare scholarship and a silver medal. He was then offered a situation on Rs. 40 *per mensem*, but he declined it with a view to prosecute his studies.

As a college student, he distinguished himself in his studies, and succeeded in winning a gold medal. Eighteen months subsequently, he became a teacher in the Elphinstone School. In his twenty-third year he had the misfortune to lose his father. In that very year, however, Bhau succeeded in winning a prize of Rs. 600, offered for the best essay on the "Evils of Infanticide."

Bhau was now in very unhappy circumstances. He had lost the mainstay of his family. His cares had increased, and he was poor. Nevertheless, his thirst for knowledge was so great, and his curiosity to get himself initiated into the mysteries of the science and art of healing so keen, that in 1845 he joined the Grant Medical College as a student. In five years, he became a graduate of the College, and became a fully qualified medical practitioner. As a practitioner, Bhau Daji was one of the most successful of men in Bombay. He was a competent surgeon, a first-class accoucheur, and an efficient physician. He made such a reputation in a few years, that hundreds of patients crowded at his doors for treatment. His popularity was also due to the kind and generous manner in which he treated the poor. Two years after he graduated in medicine, he opened a charitable dispensary in Barbhai Mohola, for the benefit of the indigent poor, under the patronage of Dosabhai Framji Cama. His brother, Narayan Daji, who was also a doctor, served him in this dispensary.

Bhau Daji was interested, not merely in making money by his profession: as a result of his researches in Indian medicine, he found that there were several drugs whose utility was little known outside India, and that the remedy for some incurable diseases could certainly be found among some of these drugs. He set himself to the task of finding a remedy for the common disease of leprosy, and after a great deal of patience and perseverance, he found he was on the high road to success. He discovered a specific for leprosy in its early stages. In 1869, a Society was formed, consisting of many European, Parsi, and Hindu medical men, to collect all available information on this dire malady, and to test the specific discovered by him. They satisfied themselves as to the efficacy of his remedy, and got all the lepers in the Jamsetji Jijibhai Hospital entrusted to his care. They then sent a full report of his cures and treatment to the then Secretary of State for India, the Duke of Argyle, who sent

a letter to Bhau Daji in feeling and eulogistic terms, congratulating him on the success he had met with. In order to carry on his medical researches, Bhau Daji had to travel all over India, over hills and dales, collecting information mainly from forest tribes.

Besides being the only native of India who had made original researches in the science of *materia medica*, Bhau Daji was a great scholar and antiquarian. He studied carefully the science of botany, and the fruits of his antiquarian researches were often visible on the pages of the *Antiquary* and other magazines. Dr. Thibaut, who was solicited to write an introduction to the Essays of Bhau Daji, published after his death, and who was unable to do it, owing to pressure of work, admitted, "The essays after all do not stand in need of a special introduction. They are so valuable in themselves that a mere reprint is sure to be accepted with gratefulness to the editor by all persons interested in Sanskrit antiquities." Another eminent authority on antiquarian researches, Professor Max Müller, says, "I always look upon Dr. Bhau Daji as a man who has done excellent work in his life—and though he has written little, the little he has written is worth thousands of pages written by others.

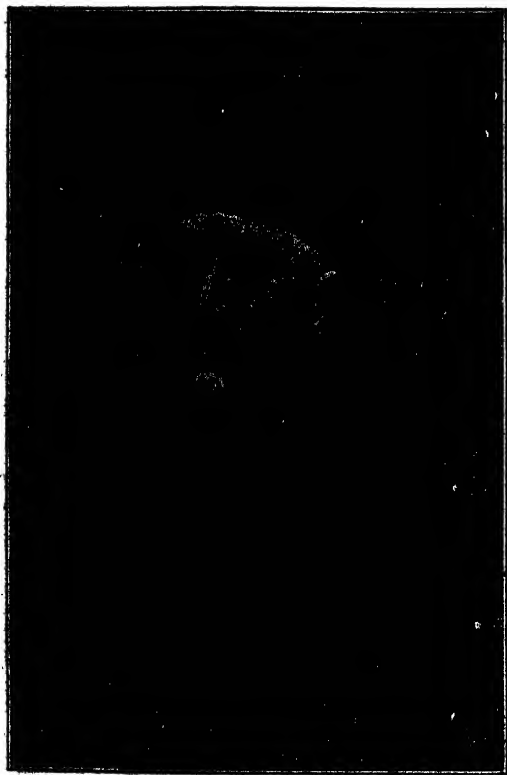
Bhau Daji was also a great political factor in Bombay in his days. In conjunction with Naoroji Furdunji, he started the first political association of Bombay, the "Bombay Association," of which he became secretary. Many memorials and petitions presented by the people of Bombay to the Bombay Government and Parliament were drafted by him. His sympathy for the poor was very great, and he always succoured them when he was convinced they had a good cause. As an instance, it may be mentioned that a poor tailor, named Vithoba Malhari, was convicted by a Presidency Magistrate on insufficient evidence of a false charge preferred against him by a European. Bhau Daji, convinced of the injustice perpetrated, went to the rescue of the

tailor, took up his cudgels against the erring magistrate, and got him reprimanded by the Supreme Court. There was not in his time a single institution of importance of which he was not a member. He was the chief executive officer of the "Educational Association," started by the native public of Bombay. The museum in the Victoria Gardens is the result of his arduous labours. He was elected President of the Grant College Society, and Secretary to the Geographical Society. He also became Vice-President of the Bombay Asiatic Society, Honorary Member of the Royal Asiatic Society, Corresponding Member of the American Oriental Society, Honorary Member of the Paris Asiatic Society, and Honorary Member of the Philosophic Society. He was the first native of India in Bombay who was made Sheriff of the City. He held that office in 1869 and 1871. He was also a Justice of the Peace. As a Fellow of the Bombay University, he took a deep interest in the affairs of the University. He was a Member of the Syndicate for several years. When Lord Northbrook paid a visit to the Caves of Ellora, Bhau Daji was specially selected by the Bombay Government, to explain to him the antiquarian history of the caves. While prosecuting his researches in leprosy, he got a sudden stroke of paralysis, and passed away in 1874, after a lingering illness of some months. During his illness Lord Northbrook requested Bhau Daji's brother to issue daily bulletins to him.

After his death, his friends raised a large sum to commemorate his name, and founded a handsome prize, which is awarded yearly by the Bombay University for proficiency in Sanskrit at the B.A. examination. At the first meeting of the Senate after his death, the following resolution was passed:—"The Senate records its regret at the loss which the University has sustained by the death of Dr. Bhau Daji, G.G.M.C., Hon. M.R.A.S., one of the Fellows mentioned in the Act of Incorporation, and for a long time a syndic in the Faculty of Arts; and in doing so, expresses the deep sense it entertains of the high moral character,

the great ability and unwearying perseverance, which have made the name of Bhau Daji not only a household word in the Presidency and an honor to the University, but one which is widely known as that of a man of science, an antiquarian and a scholar." At the succeeding Convocation of the Bombay University, the Hon. Mr. James Gibbs, in addressing those who had taken the various degrees, said :—"Take example from the late Dr. Bhau Daji ; look what he has done for his country, how he studied its early history and its early languages, and gave the results of his enquiries to the scientific world ; how he made deep researches into the hidden mysteries of Sanskrit lore, and culled therefrom additional benefits for his deceased fellow-countrymen. He studied and searched the past for the benefit of the present and future. Let all take example from this distinguished man's career ; not the medical graduate only, but the lawyer and the civil engineer. Let it be said that they perfected what others began, and the University of Bombay has sent out not mere pedants, much less conceited, half-educated striplings, but *men* who, in the State, on the Bench, or at the Bar, as architects or physicians, prove themselves, as Dr. Bhau did, worthy of their education, beloved and respected in their lives, and in their deaths honored and deplored." In his "Men and Events of My Time in India," Sir Richard Temple makes the following felicitous reference to the famous Doctor :—"He had that passion for antiquarian research which, though not unknown among the natives, is yet comparatively rare with them, and is more generally found among studious Europeans. He not only studied the classical languages of his country, but also visited the antique remains, and strove to read the lessons which they present to succeeding generations. Further, his knowledge extended to some branches of science, and, on the whole, he was the most eminent native intellectually of that time in Western India."





• DAMODAR THACKERSI MULJI.



DAMODAR THACKERSI MULJI.

DAMODAR THACKERSI MULJI was born in 1847, at Veraval, in Kathiawar, before his father had migrated to Bombay and laid the foundation of the greatness of the family. He was a member of the Bhatia community, and, like every other member of that community, he commenced life very early. At fourteen, his education was believed to be completed, and he was made the treasurer of his father's modest but thriving firm. Two years later, he became its salesman. In 1864, he was placed in entire and sole charge of the firm during the long absence of his father from Bombay. During all this time, however, Damodar carried on his studies at home in his leisure hours, under teachers specially engaged. After acquiring a mastery over English, to be rarely found in members of his own community, he went on an extensive tour in India. On his return home, he determined to strike a new line of business for himself. He at first became a piece goods merchant, and he did so well in this business that he, in partnership with another Bhatia gentleman, built a large market for dealers in piece goods. He next turned his attention to the cotton industry. In 1874, he built the Hindustan S. W. Mills in Ripon Road; and five years later, he bought an adjoining mill, improved it, and amalgamated it with the Hindustan. In the following year, he brought into existence the Western-India S. and M. Mills, at Chinch-poogh. In 1882, a third concern was started in Ripon Road—the Indian Manufacturing Company; and in 1892, he bought the Hong-Kong Mill

at Chinch-poogh. The major portion of the capital for these four concerns was supplied by Damodar and his brothers ; but the management was practically vested in him alone. The four mills represented a subscribed and fixed capital of forty lakhs of Rupees, and contained a lakh and a quarter of spindles and two thousand and six hundred looms, giving employment to over five thousand hands. Difficult as it is for one man to manage such a big concern, Damodar looked after its affairs so carefully that these four mills are known to be amongst the best managed and most thriving ones in Bombay. Their stability has not been shaken either by vicissitudes of trade, by the closure of the Indian Mints to free coinage of silver, or by the 5 per cent. excise on home produce, levied by the Government of India. The firm of Damodar and his brothers was the commission agents of all these mills, but as a rule the family was always ready to forego in adverse times a sufficient portion of the commission legally due to it in order to pay the shareholders a decent return on their capital.

It was but slowly that the mill industry came into existence in Bombay : but once the people became convinced of the utility of erecting mills, capitalists rushed in from all sides, and it was soon discovered that a hopeless glut had been produced, which would be ruinous to shareholders. Damodar was one of the first to direct his attention to the solution of the problem of removing this glut. In the Mill Owners' Association of Bombay, of which he was a very prominent member, he strove heart and soul to bring about an organised effort to seek and secure new markets for the produce of Indian mills, to study the wants of old and new customers, and to shape the productions of the mills accordingly. The Association did something, but its action was perfunctory and half-hearted. Nothing daunted, Damodar took the matter in his own hands, and deputed his own agents to distant lands like Egypt and Turkey, to find out the best way of promoting the consumption of Indian manufactures.

He also took a leading part in introducing the manufacture of finer counts in Indian mills.

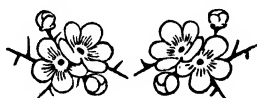
- Another illustration of Damodar's good sense and foresight is afforded by his attitude towards the evil practice of marking false measurements and false descriptions on goods. For long, there was no legal method of checking the evil; unscrupulous merchants made capital out of it; and increased competition increased the unscrupulousness of the practice, to the ruin of the honest trader and the unsuspecting consumer. Damodar strove hard to induce the Mill Owners' Association to deal an effective blow to the evil. In this he failed, but the agitation once started increased in volume and vehemence until the Government were compelled to take cognizance of the practice by passing the Merchandise Marks Act.

Damodar's public life was not devoted to mercantile questions alone. Appointed a Justice of the Peace in 1876, he was, from 1884 down to the time of his death, a zealous member of the Municipal Corporation. He was a steady supporter of the Indian National Congress, and an influential member of the Bombay Presidency Association. He played a conspicuous part in all public movements of his time. He was the Treasurer of the Cow Protection Society, and connected, in one capacity or another, with not less than a dozen institutions for public good. His name is specially associated with the movement, now on the point of being crowned with final success, for the prevention of the adulteration of ghee. For a long time, the people of Bombay have been compelled to accept, in the place of ghee, an injurious mixture containing a large quantity of the fat of pigs and cows. The mixture is so skilfully and scientifically prepared as to defy detection, even by a clever and fastidious purchaser. Besides, mere adulteration of ghee is not punishable by the law of the land, and when the adulterer is a different person from the seller, neither of them can be held responsible, unless the two be proved

to be in collusion, even though the mixture sold be proved to be positively injurious to health. Bombay has now made up its mind to put an end to this evil by effective legislation; and a Bill is before the Government for the purpose. No one contributed more to the formation of public opinion on this subject than Damodar Thackersi. One of the first to take up the question, he laboured unceasingly in the cause. At his own expense, he collected samples from all shops, and analysed them scientifically, which ended, later on, in the discovery of two practical tests of his own. He found out where the adulteration was practised, and where the mixture found its largest markets, and then apprised the people concerned of the deception practised on them, going even to distant Rangoon for the purpose. He then organised an agitation on the subject, holding public meetings and memorialising Government. Damodar, however, was not spared long enough to realise the fruits of his endeavours. In October, 1893, he was taken seriously ill, and he died. He was only forty-seven years old at the time.

Damodar Thackersi was, throughout his life, known to be a simple, affable and kind-hearted man, accessible to all, and ready to help others. His private charities were many. He was a particular friend of education. He assisted several students by offering them money, books, board and lodging. He used to organise in Kathiawar, the place of his birth, merry gatherings of schoolboys, among whom he distributed books, clothes, and sweets. The greater portion of his charities, which came to about four lakhs of Rupees, was devoted to patronising literary undertakings and Sunday Schools, founding reading rooms and libraries, sinking wells, and building rest-houses for travellers. He established a dispensary and a convalescent home at Nassick. He was always foremost in movements for relief in times of calamities by fire, famine, or flood. He sent large stocks of grain, clothes, and medicines on such occasions, to be distributed among the distressed on the spot. He had great influence with all classes of people.

After the Bombay riots, in 1893, he turned his influence over the people to good account, by publishing handbills and pamphlets, and exhorting the people to calm down, and thus materially helping Government in the restoration of order and confidence. He was, in every sense of the word, an ornament to his community. Rich and enterprising as the Bhattias are, and prominent as they must certainly be held among those who have, by their commercial instinct, industry, and enterprise, made Bombay the first manufacturing city in India, they are the most uneducated and least progressive of the Hindu communities of Western India. Damodar was an exception to the general run of his class.





RAJA SIR DINKAR RAO.



RAJA SIR DINKAR RAO.

DINKAR RAO was born on the 20th December, 1819, at Devaroot, in the district of Ratnagiri. He was the son of Ragoba Dadu by his first wife. For three or four generations the ancestors of Dinkar Rao had settled in the Native State of Gwalior, and filled the responsible post of Subadar of one of the most important divisions in the State. Little or nothing is known of the boyhood of Dinkar Rao, except that his education in his mother tongue was commenced about his fifth year under the immediate supervision of his father. He was also instructed in Sanscrit and Persian. Particular attention appears to have been bestowed on his religious education. He grew up an orthodox Hindu, pious and punctual in the performance of his religious duties. He loved Hindu music, and acquired a fair knowledge of Hindu medicine. His powers of acquisition were very great, and he availed himself of every opportunity to extend his sphere of knowledge. It was only in his fortieth year that he commenced the study of English, but it did not take him long to be able to converse in that language. He was also remarkable for his extraordinary memory.

His official career commenced at the early age of fifteen, as an accountant under one of the officers of the State. He showed such signs of marked ability that his services were specially recognised by his appointment as the Subadar of Taravaragar Division, in succession to his father. Taravaragar was a difficult

Province to govern, and called forth to the fullest extent the special capacity and aptitude for administrative work of Dinkar Rao. The reorganisation of the police, the construction of police-stations, the forming of rules for the effective realisation of revenue, the preparation of a code of rules for the guidance of subordinate officers, and the introduction of numerous other reforms evoked the admiration of his sovereign and the political agent, Sir Richmond Shakespeare. Dinkar Rao thus laid the foundation for his future greatness and fame.

But the proper administration of a single division in the State by no means ensured the careful management of the affairs of the entire State. Since 1844, the affairs of the State began to drift to a condition which was anything but satisfactory. The Maharaja was a minor, and there were constant quarrels among the members of his household. The administration became lax, and security of person and property was threatened. Crimes were rife, and the oppression of the officials became intolerable. The collection of revenue was inefficient, and the treasury became empty. The Konds became rebellious, and imperilled the internal peace of the State. A strong hand was necessary at the helm of the State, and, opportunely for Dinkar Rao, the place of Chief Minister became vacant in 1852, and he was at once elevated to that office.

He found that the finances of the State had showed deficits year after year, and his first consideration was to remove this undesirable state of things. The manner in which he effected a reduction in the reckless expenditure of the State is quite characteristic of the man. He began by curtailing his own salary from Rs. 5,000 a month to Rs. 2,000, and the example of self-sacrifice he thus set facilitated considerably the curtailment of a large number of items of unnecessary expense. He paid special attention to the collection of revenue. He improved the Revenue Department, and created an accounts department, and placed it

under the supervision of a competent official. Within three years he was able to convert the deficit in the revenue into a surplus. He published and promulgated a code of rules and regulations for the guidance of officers of all branches of the administration. This code was so very useful and important that, in a letter addressed by Mr. Bushby, then Resident of Hyderabad, to Major Macpherson, who was at the time Resident of Gwalior, he expressed his intention of having the code introduced into the Nizam's dominions. He opened no less than sixty schools, and created an educational department. He reformed the police and the judiciary, improved communications and public works, abolished the more iniquitous of the transit duties which stifled trade, and did all that lay in his power to ameliorate the condition of the people.

In 1857, the Mutiny broke out, and the services rendered by Dinkar Rao at the time were simply invaluable. There was certainly no Prince in India whose allegiance to the British was more sorely tried, during the days of the Mutiny, than Scindia. On the one hand, the authority of the British in Central India was in abeyance, and the Governor-General's Agent had to fall back from Indore, with a small band of officers, to Bhopal. On the other hand, the paralysed condition of the North West Provinces tempted him to strike a blow against British power in India, and his own troops were clamouring to lead them into Hindustan. But, through the shrewdness and sagacity of Dinkar Rao, Scindia never wavered for a moment. He could not control the troops, nor restrain them from local outbreaks, but he hindered them from joining as a body in the revolt, and detained them with pretexts and excuses; and when the mutineers from Mhow and Indore passed through the State, he succeeded in preventing his own troops from joining them. Sir Richmond Shakespeare spoke of Dinkar Rao, as having "saved his master by his advice and prudence." "Throughout the trying events of 1857-58," wrote Sir Richard Meade, "Raja

Dinkar Rao's devotion and services to his master were beyond all praise. He was, in truth, the impersonation, in his own territory, of loyalty to his Chief, and of order amidst the wild anarchy then raging, which threatened to sweep away all before it; and his attachment for, and friendly good feeling towards, the British Government and its officers, . . . can never be forgotten by those who experienced, or benefited thereby, or were acquainted therewith." In 1859, Lord Canning held a Durbar at Agra, where Dinkar Rao, besides earning the Governor-General's thanks for his services, obtained the grant of an estate in the Benares district.

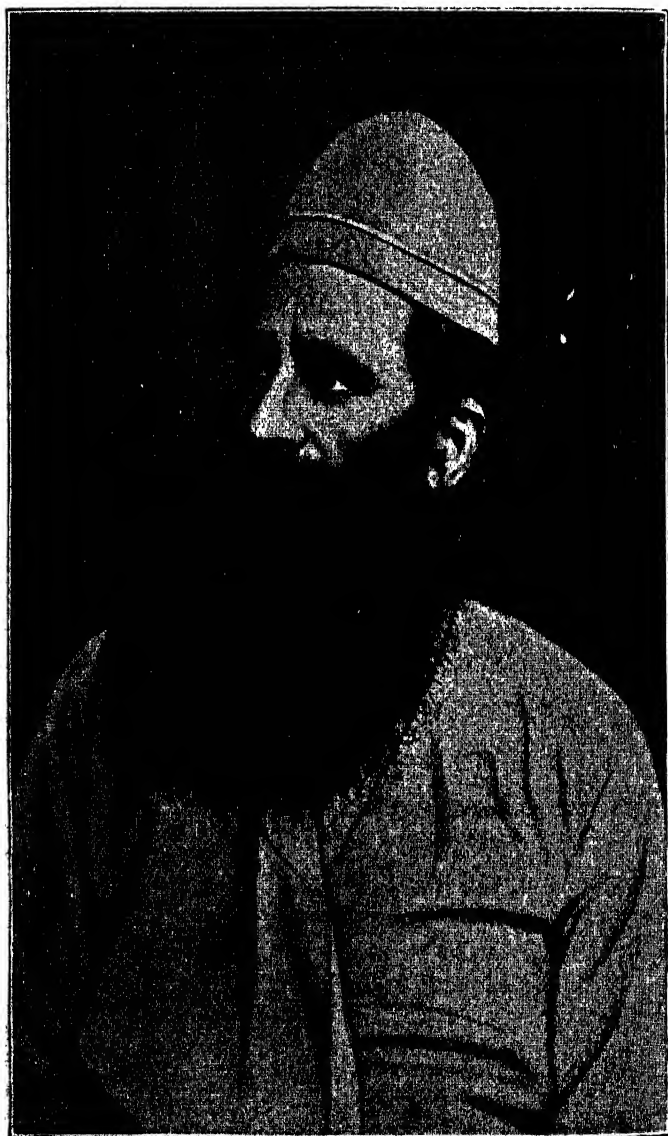
In the same year, he resigned his appointment as Minister in Gwalior. Subsequently, he became Superintendent of the Dholpur State. In 1861, when the Viceroy's Council was enlarged, Dinkar Rao was appointed one of the non-official members of the Council. He kept his seat till 1864, and during this short time, he proved himself highly useful. In 1866, the title of K.C.S.I. was conferred on him. At the Imperial assemblage at Delhi, the title of "Raja" was bestowed on him, and in 1884, Lord Dufferin made the title hereditary. Lord Dufferin, who took a peculiar interest in Gwalior, was particularly solicitous that Dinkar Rao should be held in due regard by the British Government, and recommended him personally to the good offices of the British officials everywhere, and to those of the Native States in which his property lay. The last days of Dinkar Rao were spent in retirement. He died on the 9th January, 1896.

In his younger days, Dinkar Rao was a singularly impressive looking man. Of very fair complexion, he possessed a thin, keen, intellectual face, which, it is very aptly said, might have belonged to some Italian Pope or Cardinal of the sixteenth century. Sir Richard Temple knew Dinkar Rao well, and his estimate of the Mahratta statesman is interesting.

“Dinkar Rao was a Mahratta Brahmin, and an excellent specimen of his caste. He was slight in figure, his features were delicate, his brow lofty; he had polished manners, his speech was soft, gentle and persuasive; his mien indicated that quiet pride which, transmitted through many generations, is characteristic of the Brahmins. Beneath this smooth exterior, there lay a masterful temper, and an unmoveable will. He did not learn English,* and never assimilated European ideas into his mental constitution. Indeed, in some matters pertaining to social improvement, such as female education, he would probably be found, in heart at least, retrogressive. But in matters of administration he was a man of original thought and commanding ability. As minister, he served for a comparatively short time, but during that time he acquired a reputation as high as that of any Hindu during this generation. His integrity was unquestioned, and he retired into private life with a very moderate competency.”

[* *Vide* page 297.]





AJUDHYA NATH.



PUNDIT AJUDHYA NATH.

AJUDHYA NATH was born at Agra on the 8th April, 1840. He was a Kashmiri Brahmin by caste. His father, Kedar Nath, was a merchant prince at Agra. He was also for some time Prime Minister to the Nawab of Jaffhar. From his very youth Ajudhya Nath showed an aptitude for Persian and Arabic. In his thirteenth year he joined the Agra College. The way in which he acquitted himself as a student is seen from the fact that in the annual report on the state of popular education in the Provinces for 1860-61, he was referred to as an "intelligent and promising student," and his answers to questions in history and philosophy were declared to be characterised by "uncommon acuteness and thought." He left the College in 1862, and joined the Bar. He took an active part in establishing the Victoria College, which was started under the auspices of some of the leading and respectable men of Agra. But the seat of Government was soon after transferred from Agra to Allahabad, and Ajudhya Nath likewise emigrated from the one city to the other. In 1869, Ajudhya Nath was appointed a Professor of Law in Agra.

As a pleader Ajudhya Nath was highly successful, and he amassed a large fortune. One of the busiest men, as he was, he never gave up the study of Persian and Arabic, and he read a large number of choice books in English. In 1879, a daily paper, called the *Indian Herald*, was started in Allahabad, and Ajudhya

Nath was the chief man in the concern. The *Herald*, however, did not flourish long, and in 1890 he patronised another paper, the *Indian Union*, which was the recognised organ of the natives of the country. He was the foremost man in the North-West Provinces, and his position as such was recognised by Government by nominating him a member of the N. W. P. Legislative Council. He was the first Indian of the Province on whom the honor was conferred. He was also a Fellow of the Calcutta and Allahabad Universities. But Ajudhya Nath came to be much better known throughout India through the valuable services he rendered to the Indian National Congress. He was not one of the originators of the Congress, but from the time he declared openly his allegiance to that political movement in India till the time of his death, there was not a stouter champion of the cause. The success of the Congress held at Allahabad, in 1888, was almost entirely due to the untiring energy and perseverance of Ajudhya Nath. He was the President of the Reception Committee, and as such delivered a most brilliant and enthusiastic speech. He worked as a Congressman from year's end to year's end, unceasingly and ungrudgingly, and his stirring speeches were to a great extent responsible for the steadfast allegiance of the North-West Provinces to the Congress. He had a quaint mode of addressing public assemblies. "There was nothing affected about his oratory," once wrote the leading journal of Bengal, "he did not speak in cut and coined sentences. He spoke as he felt. It was impossible to mistake Pundit Ajudhya Nath's enthusiasm. He was enthusiastic to a fault. Whether in conversation in small circles, or when mounted on the rostrum, he drew universal attention by his brilliant, if somewhat ragged, speech and animated gestures, which were not always graceful. If his gestures sometimes appeared exaggerated and grotesque, it was because his feelings were all too quick with him."

Ajudhya Nath was elected Joint General Secretary to the Congress on the departure of Mr. A. O. Hume to England.

The leading Congressmen in India wished to have some Indian gentleman of great ability, industry, and perseverance to take Mr. Hume's place, and the choice easily fell on Ajudhya Nath. It was all but settled that at the Nagpur Congress Ajudhya Nath should be asked to preside. But at the last moment, it was resolved to accord the honor to Madras, it being agreed that the Pundit should be elevated to the office of President in the succeeding year. But, unfortunately, that was not to be. He fell ill soon after his return home from the Nagpur Congress, and passed away on the 11th January, 1892.

In him the people of the Provinces lost an independent and a fearless leader, the Government a trusted and cautious counsellor, and the Universities of Calcutta and Allahabad a practical and gifted senator. The Vice-Chancellor of the Allahabad University, referring to his death, said:—"He took a very keen interest in education, was a constant attendant at our meetings, and brought to bear upon our work intellectual powers which only few possess. He was a man of whom any country and any race might well be proud. His character was of the highest, his ability was undoubted, and his acquirements were of the most varied description." He was esteemed highly by the Allahabad High Court. Mr. Justice Knox sent a floral wreath to decorate Ajudhya Nath's bier. The Chief Justice spoke of him thus:—"It was always a pleasure to us to listen to him, and we frequently derived instruction from the legal arguments of Pundit Ajudhya Nath. I confess that I have not infrequently been captivated by the display on sudden and difficult emergencies, in his case, of his knowledge of law, the subtlety of his mind, and his persuasive powers."

Ajudhya Nath was a man of strong individuality. His energy was something wonderful. None but he could have brought about the Allahabad Congress of 1888, considering the great opposition it met with from different quarters. "If my countrymen in the N. W. P. are found to be lukewarm,

which they are not, I would pay Rs. 50,000 from my own pocket, and hold the Congress at my own expense." So said Ajudhya Nath, at a time of indifference and apathy in his Province. He was true to his word. He roused the spirit of his lukewarm countrymen. He fought single-handed against all opposition. And it was universally recognised that none but the intrepid and unselfish Pundit could have floated the Congress argosy over the boisterous confluence of opposing interests in that year.





GOPALRAO HARI BHIDE.



GOPALRAO HARI BHIDE.

GOPALRAO HARI BHIDE was a native of Mahapada, in the Collectorate of Thana, in the Presidency of Bombay. He was born in the year 1843. His father was a popular learned Brahmin of the old type. He was too poor to maintain suitably his family, consisting of a wife and three sons. They emigrated to Kallyan, where the old father finally settled. His eldest son got a clerkship at Poona, and thither young Gopalrao went for the benefit of receiving his education in English, which could not be had in Poona. The brother's pay was small, and Gopalrao had to obtain his education at first with the charitable help of others, and afterwards by private tuition. In his nineteenth year he joined the Signallers' Class at Poona, and on his passing the necessary examination he was sent to do duty in the Berars, in the railway service. In 1865, he was transferred to Nagpur. This was the turning point in his life. While at Nagpur, Dinkar Anandrao, a Revenue officer, perceiving that Gopalrao had more than average abilities, advised him to give up the railway service and read law. At the same time, he procured for him the appointment of Reader to the District Magistrate at Nagpur. Within two years he rose to the office of Clerk of Court. In the meantime, he passed the necessary examination in law, and became a pleader in 1869. He had not to wait long for success at the Bar. He prepared his cases very carefully, and took up only such

of them as would, in his estimation, prove successful. He also maintained a thoroughly independent attitude at the Bar. Most of the officials in the Central Provinces at the time were military men, who were more or less ignorant of law and procedure. It was but fifteen years ago that they have been replaced by members of the Civil Service. They resorted to rough-and-ready methods of dispensing justice, and some of them were at times high-handed in their proceedings. Gopalrao, though he had risen to the front rank at the Bar, was not liked by the military officers, owing to his independent attitude, and his connection with political movements. On one occasion, while appearing in an important case before Colonel Lucy Smith, Deputy-Commissioner, Nagpur, he was charged with having concocted his case, fabricated documents and tutored witnesses. Defying all law and procedure, the Deputy Commissioner, in the midst of the case, proceeded to arraign the pleader on these charges. An irregular inquiry was at once held into his conduct. The investigation began in the evening, when all other pleaders had left Court, and was carried on till eleven in the night within closed doors. That something extraordinary was going on was soon scented by the people, and his learned brethren immediately appeared at the Bar ready to assist him. But Gopalrao declined all proffered help, and defended himself ably. The case broke down, and he came out of it with a higher reputation for personal honesty and moral courage.

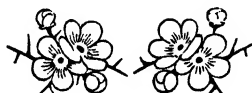
Gopalrao sympathised ardently with the cause of reform. He took the lead in promoting the re-marriage of widows in the Central Provinces. He also advocated female education. He founded a Girls' School, in support of which the Government made the offer of a grant. He championed the cause of the poor, and was a sturdy opponent of oppression in any form. During the latter part of his life he felt convinced that greater good could be done to his countrymen by improving the industries and developing the resources of the country than by agitation for political or social reform. He wished to divert the attention of the educated

and intelligent classes to trade, agriculture and manufacture. He began by setting an example of his own. He purchased an extensive piece of waste land in Nagpur, and converted it into a splendid fruit garden by resorting to improved methods of irrigation, and by constructing reservoirs, culverts, aqueducts and underground channels. He devoted about three hours every morning to the supervision of his garden. As an agriculturist, he found there was great scope for the improvement of the breed of bullocks and cows, and he took advantage of the general movement that was then initiated in India for the protection of the cow to effect his object. He founded at Nagpur a Society for the Protection of Cows, and gave it quite a new turn. He inculcated in the minds of the ryots the necessity of taking better care of their cattle, of utilizing fully the manure they yield, and of improving their breed. A large fund was collected for the purpose, and the ryots were advanced money whenever they stood in need. He impressed upon the society the wisdom of helping agriculturists in indigent circumstances, and the folly of purchasing useless animals from the butchers' shops at high prices, which similar societies were engaged in doing in other parts of India. In short, he made it more an economical than a religious movement. In this labour of love he was assisted by the late Rai Bahadur Narrainasawmy Naidu : but Gopalrao was more devoted to it, travelling from village to village, and spending his money liberally. The society's office was located in his own house, and he established a press and a newspaper to further the objects of the society. He was the active superintendent of the whole establishment.

To Gopalrao is also due the credit of having urged the people of Nagpur to establish a cotton mill of their own in that city. The district of Nagpur produces cotton in abundance, and the necessity of cotton mills was urgently felt. The leaders of the Nagpur public started a project for establishing a mill of their own. A small capital was subscribed, a building was in course

of construction and the machinery was ordered. But the educated and the trading classes held aloof, and the project was about to be a failure. But through Gopalrao's influence and active exertion he dragged it out of the mire into which it was fast sinking. By active canvassing for shares and by personally supervising the work, he made the "Swadeshi Mills" a success.

He died of consumption, on the 4th January, 1896.





SIR SALAR JUNG.



NAWAB SIR SALAR JUNG.

MIR TURAH ALI KHAN, commonly known as Salar Jung, was born in Hyderabad, in 1829. He belonged to an ancient noble family, which originally emigrated from Medina, in Arabia, and settled in Hyderabad. His great grandfather, Mir Alam, was the Nizam's Prime Minister at the time of the war with Tippu Sultan; his grandfather, Munir-ul-Mulk administered the affairs of the Nizam conjointly with Chandu Lal; and his uncle, Suraj-ul-Mulk was appointed Minister on Chandu Lal's resignation. Salar Jung, therefore, had a hereditary right to the Prime Ministership of Hyderabad, though he certainly did not expect it at the time it was conferred on him.

Salar Jung had no scholastic education whatever. Whatever he knew, he learnt privately. Early in age, he studied Persian and Arabic, and acquired a superficial knowledge of English. To some extent his studies might have been affected by the death of his father and grandfather in his youth. He was under private tuition for about seven years, but it cannot be said that he displayed any marked aptitude for business or intellectual pursuits. His studies were desultory, and were by no means calculated to develop the genius for statesmanship, which he subsequently displayed. He had no particular liking for statistics, though his grandmother used to give him the accounts of her villages, so that he might make himself acquainted with them. But the sons of noblemen in Hyderabad had a

preferential claim to some of the highest appointments in the State, and when Salar Jung was twenty years old he was appointed a Talukdar. During the eight months he held this office, he made himself conversant with the land revenue system of Hyderabad. On the death of his uncle, in 1853, Salar Jung was at once called upon to administer the affairs of the kingdom. How young Salar received the news is well expressed in a letter which he addressed to a friend at the time:—"I should have been quite content to remain in unmolested possession of my uncle's jaghirs were it possible, without the cares which such an office would impose upon me, especially in the present critical state of affairs here, but I was advised by friends, European and native, and with too much appearance of truth to reject the advice, that if I declined the office, myself and family would be utterly ruined. . . . I shall, nevertheless, do my best, with God's help, to restore some order in the affairs of this country, and endeavour to extricate the Government from its embarrassments."

And so he did. The condition of affairs in Hyderabad at the time was the worst possible. The revenue administration was in a deplorable state. The treasury was empty. The districts of Berar, the Raichur Doab, and Maldrug had just then been assigned to the East India Company. The Jaghirdars who owned these tracts, and who were called upon to surrender them, preferred claims of compensation against the State. There was no source of revenue from which to pay the salaries of the Nizam's relatives. The Nizam's own jewels were mortgaged, and had been taken away to England. And the State debt amounted to about three crores of Rupees. Salar Jung had to draw forth order out of this chaos, and he set himself to the task with a courage and confidence in his abilities which was simply marvellous.

One of his first attempts at reform was to control the influence of the Arabs, who had become all powerful in the state.

He disbanded large bodies of Arab troops, whose maintenance was a drain on the resources of the State. He instructed the Talukdars and Jaghirdars in the districts to dispense with the services of all Arabs, Rohillas and Pathans in their service; and a court was established with a view to adjudicating the claims of the Arabs. He then turned his attention to the resumption of the lands and jaghirs held by Arabs and Pathans which had either been given to them by their predecessors to satisfy their claims on Government, or had been mortgaged to them from time to time by private individuals. Before the expiry of the year 1854, Salar Jung was able to recover forty lakhs of mortgaged revenue, and bring about the disbandment of about 2,000 Arabs, and an equal number of Pathans, Rohillas and other mercenaries. He next abolished the Guttidari system of collecting revenue, under which the ryots were oppressed by the revenue officials, and appointed trustworthy persons to superintend the assessment and collection of revenue. The Talukdars have been systematically appropriating from one-quarter to one-half of the State revenue in realising the same from the people, and Salar Jung dismissed them from their offices for corruption. He also put down lawlessness with an iron hand. By the year 1856, the revenue of the State increased, a Central Treasury was established, the credit of Government began to rise in the money markets, and a marked change for the better was visible throughout the state.

In 1857, the Great Indian Mutiny broke out, and the service that Salar Jung then rendered to the British was simply priceless. All northern India was ablaze. Central India and the Deccan were waiting for the signal from Hyderabad to revolt. The people of Hyderabad assembled in the streets and clamoured for war. The situation was so critical that the Governor of Bombay telegraphed to the Resident, "If the Nizam goes, all is lost." But there was Salar Jung behind the Nizam, and, weighing all circumstances, he stood firm and unmoved. That

was indeed a time of sore trial. A minister of less foresight, or a diplomat of less experience, would have judged otherwise. But Salar Jung resolved to remain faithful to the English cause, and he resolved wisely. For his great services during the Mutiny, he received from the British Government a *Khillat* of the value of Rs. 30,000, and the Governor-General in Council informed him "that the ability, courage, and firmness with which he had discharged his duty to the Nizam and to the British Government, and opposed and frustrated those counsels, which might have brought disgrace and ruin on His Highness, were highly appreciated, and entitled him to the most cordial thanks of the Government of India."

In 1859, an attempt was made, in Hyderabad, to take his life. His unpopularity was, no doubt, partly due to the firm attitude he maintained during the Mutiny. On the 15th March, 1859, while he was leaving the Nizam's palace, after a Durbar, in company with the British Resident, Colonel Davidson, one, Jehanghir Khan, fired a shot at Salar Jung, which, luckily for the Minister, missed its aim. The man, discovering his mistake, drew his sword and rushed against Salar Jung, but he was cut down before he was able to do any mischief. In 1860, the British Government restored to the Nizam the State of Sholapore and the districts of Dharases and the Raichore Doab, which were confiscated by the British for arrears of debt due. In 1861, an intrigue was set on foot to remove Salar Jung from the office of Prime Minister. The Nizam was made to believe that the Resident was anxious to deprive Salar Jung of his office, and the Nizam, in an interview with the Resident, made him understand that he would gladly acquiesce in the change. The Resident was surprised beyond measure, and in spite of all intrigues, Salar Jung continued to hold the office of Minister. He careered in his course of reform. He introduced the Zillabandi system of administration, by which the State was parcelled out into five divisions and seventeen districts for

administrative purposes. Payment of rent in kind was abolished, the correct area of lands was ascertained and fixed, and several other measures of reform which ensured fixity of tenure to the ryots were introduced. The progress that Hyderabad had made under Salar Jung till 1860, was referred to in the following handsome terms by Mr. Saunders, one of the British Residents:—“Indeed, it is hardly too much to say that the Hyderabad with which I first became acquainted in 1860, was to the Hyderabad—which was described in, for example, the despatches of my predecessor of 1820, Sir Charles (afterwards Lord) Metcalfe—as the England of the present day is to the England of the Stuarts—a result essentially due, as Government is aware, to the beneficent administration and sound financial policy of the present Minister, Sir Salar Jung, and to the support afforded to him by my predecessors in office. Not only was the public treasury full, but the annual income of the State exceeded the annual expenditure by about eight lakhs of Rupees, while the credit of the Government stood proportionately high. Owing chiefly to the abolition of the baneful system of former times, by which the collection of the revenue was farmed out to contractors, disturbances in the interior of the country had become rare.” The people of Hyderabad, however, who were still in an uncivilised state, were not in a position to appreciate the good Salar Jung was instrumental in conferring on them. He grew more and more unpopular with them. Early in 1868, another attempt was made to take his life, while he was proceeding to the Nizam’s palace for a Durbār. Two shots were fired by a miscreant, who was waiting for the purpose near the palace, but neither of them hit Salar Jung. The man was seized, and sentenced to death. Salar Jung pleaded hard for the commutation of the sentence to one of imprisonment, but the Nizam was obstinate, and the sentence was carried out.

In 1869, the Nizam, Afzuludi Dowlah, died, leaving an infant son to succeed him, and after due consideration the Government of India appointed Salar Jung and Shums-ul-

Dowrah Amir-i-Kabir co-Regents. In 1872, the Regents jointly requested the Government of India to restore the Berars, promising in return security in cash ; but the Government of the day, as have all Governments since, refused to entertain the idea. In 1875, on the occasion of the Prince of Wales' visit to India, Salar Jung met him in Bombay, and was invited cordially to England by the Duke of Sutherland. In 1876, he proceeded to England, and met with a very enthusiastic reception. He had a political object in visiting England, namely, to bring about the restitution of the Berars, and though he met with disappointment in respect to this, the dearest object of his heart to his dying day, he was received with such honors as very few Indian Princes had met with. He was presented with numerous complimentary addresses by various bodies ; the honorary degree of D.C.L. was conferred on him by the Oxford University ; and the freedom of the City of London was offered to him by the Lord Mayor. On 1st January, 1876, Salar Jung attended the Grand Chapter of the Star of India, held at Calcutta. On 1st January, 1877, he attended the Imperial assemblage, and was given a personal salute of seventeen guns.

Salar Jung returned to India, and continued to administer the affairs of the State till 1883, when he succumbed suddenly to an attack of cholera. He was only fifty-three years old at the time of his death. The grief was universal. Messages of condolence were received from the Queen, the Prince of Wales, and several other eminent personages. The Government of India issued a *Gazette Extraordinary*, containing the following announcement :—"It is with feeling of great regret that the Governor-General in Council announces the death, on the evening of the 8th instant, from cholera, of His Excellency Nawab Sir Salar Jung, G.C.S.I., the Regent and Minister of the Hyderabad State. By this unhappy event the British Government has lost an enlightened and experienced friend, His Highness the Nizam a wise and faithful servant, and the Indian community one of its most distinguished representatives."

Salar Jung was of medium height and slenderly built; yet he had a commanding presence. He was simple in his habits, as in his dress, and wore no jewellery, except on State occasions. He was of free and easy manners, and easily accessible. He was devoted to horticulture. He was fond of European society, and lived in European style. As an administrator, Salar Jung must be judged, not merely from the excellence of work he did in Hyderabad, but from the amount of unreasonable opposition he had to encounter. In his "Introduction" to the "Journals kept in Hyderabad, Kashmir, Sikkim, and Nepal by Sir Richard Temple," Captain Temple says, that the reforms Salar Jung carried out were "in the face of persistent opposition, offered by jealous and powerful personal enemies, and of the most vexatious and senseless interference on the part of his Sovereign." . . . "He passed his life in the cold shadow of the indiscriminating disapproval of a master, to whom he looked for applause, almost by hereditary instinct." We are able to form a correct estimate of the difficulties Salar Jung had to contend with, as Minister, from Sir Richard Temple's "Men and Events of My Time in India." "He had been, from his earliest years," writes Sir Richard, "educated under European supervision, and trained especially for his high office. He was, therefore, qualified in an unprecedented degree for his public and official duties, which he discharged with an unwearying assiduity, an integrity, and an efficiency hitherto unknown in the Deccan. He was a gentleman in the highest sense of the term, the quality of his mind being indicated by his discreet manner and refined aspect. . . . I regarded him (when Resident at Hyderabad) more than any other native of India I had ever met. Yet he was kept by the Nizam in a state of thralldom, and was almost a prisoner in his own house, unable to move beyond the outer gates of his courtyard without his master's permission. If he wished to give a social entertainment in his summer house outside the city, or attend a parade of British troops, or have an interview with the Resident, he must ask leave, not as a mere formality, but as a request that might be refused, or which would be grudgingly

granted. I had much business with him, and its transaction was difficult, because to have seen him often would have renewed the Nizam's jealousy, and to have sent him papers in despatch boxes would have been open to the same objection. He did not seem to regard this in the light of a personal grievance, as he shared the reverence his countrymen felt for their master. He was seldom admitted to the Nizam's presence, and when he was, he used to be almost pale from agitation. He must have been quite hopeless of conciliating his master, yet he was perfectly loyal, and would have undergone any labour for the welfare of his liege. . . . He had never, up to 1867, seen any place but Hyderabad, and his being confined to one spot was disadvantageous to him as an Administrator. Indeed, considering how restricted was his actual vision, I was surprised to find that he had so much liberality and comprehensiveness of view. But no administration in India can prosper unless it be inspected by its chief from time to time; hence the public interest demanded that he should make tours through the country, see his officers at their work, observe the needs for works of improvement, and hear the grievances of the people. The Nizam would never allow this, unless moral pressure were applied to him by the British Government; even then, he would only yield after a lengthened and perhaps an embittered argument. . . . The Minister strove manfully to reform every part of the administration, the land revenue, the dispensation of justice, the police, and above all, the finances. Without evincing forceful energy of the highest kind, he was full of activity and promptitude, and though his temperament was nervous and susceptible of agitation, he was resolutely capable of maintaining self-command in danger, and animated by the spirit to be expected in a man of high birth. His sensitive disposition, harassed by many trials and troubles, would probably have worn out his body had it been feeble; but his frame, though not robust, was wiry. As an Administrator, he was certainly not superior, and by many

he would be thought hardly equal to the two best Hindu ministers of his day—Dinkar Rao, of Gwalior, and Madava Rao, of Baroda—but as a man of business, especially in finance, he has not been surpassed by any native of India in this century, and his official assiduity, and mastery of details left nothing to be desired. It was difficult to discern whether he possessed original ability of the oriental type, as his mind was much modified by European influences, and he was an excellent imitator. Whatever improvement the British Government introduced, he would sooner or later adopt, *longa intervallo*, perhaps, but still with some effect. Thus roads, caravanserais, medical schools, drains and causeways, besides many miscellaneous improvements, all had a share of his attention. He exercised his vast patronage well, appointing competent and respectable men to civil offices, and endeavouring to infuse an honest fidelity into the whole service of the State. That he fully succeeded in these efforts is more than can be affirmed, especially when it is remembered that the British Government itself cannot command entire success. At all events, British rulers have no great opposition to contend with, whereas he had many enemies, open and concealed, much hostile opinion, and a jealous master, all arrayed against him. Upon a retrospect of the circumstances under which he had to act, it seems wonderful that so much was accomplished by him."

It is admitted on all hands that Sir Salar Jung was a remarkable man. Sir Monier Williams, during one of his visits to India, met Sir Salar Jung as well as Sir Madava Rao, and in his "Modern India" he admits, "India is not likely to produce two such men as Sir Salar Jung and Sir Madava Rao more than once in two or three centuries. I conversed with both these great ministers, not long since, in their own houses (one at Hyderabad and the other at Baroda), and found them capable of talking on all subjects in as good English as my own."



GLOSSARY

OF

INDIAN TERMS USED IN THIS BOOK.

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Abkari.—Revenue derived from taxes on the manufacture and sale of spirituous liquors.

Amildar.—A collector of revenue. See *Tahsildar*.

Begum.—Consort of a Nawab. A Mahomedan princess or lady of high rank.

Benami.—The practice of transferring property to the name of another to be held in trust for the owner.

Brahmin.—A man of the first order or caste among Hindus.

Caste.—One of the several hereditary classes into which society in India is divided.

Collector.—Chief revenue officer of a district or division.

Collectorate.—The district under the jurisdiction of a Collector.

Cutcherry.—A public office of the Collector or Tahsildar. Also used in a general sense for a place of business.

Dharmshala.—A place or building where people are fed gratis.

Dewan.—Minister. Chief adviser of a ruling native prince.

Dewan Peishcar.—*Peishcar*—Deputy or Assistant Dewan.

Dewan Bahadur.—A title conferred by the Viceroy on Hindus as a mark of distinction. Next in rank to "Raja."

Dubash.—Agent or broker.

District.—A division of a presidency under the jurisdiction of a Collector. Also called *zillah*.

Huzur.—The chief officer of a district. Also used to denote his office.

Ijara.—A species of land tenure obtaining in the Madras Presidency.

Inam.—A gift usually applied to a gift or grant of land free of rent, or bearing only a nominal rent.

Inamdar.—The holder of an Inam.

Jamabandy.—Annual settlement made under the ryotwari system.

Kulinism.—The practice obtaining among the Kulin Brahmins in Bengal of marrying any number of wives without limit, for the sake of money.

Maharaja.—The highest titular distinction conferred by the Viceroy on Hindus of high rank. The reigning princes in India of the first rank are styled Maharajas. A class of Brahmin priests in Bombay are also known as Maharajas.

Maharani.—The consort of a Maharaja.

Mandir.—*Lit.*: the abode of God. Now used for a dwelling-house; a residence.

Mirasidar, Mittadar.—The holder of hereditary lands or offices in a village. An extensive landowner.

Mirasi.—The rights of a Mirasidar.

Mofussil.—The country or province as opposed to the principal city or town.

Moulvie.—A Mussalman well versed in his sacred book.

Munshi.—A teacher of oriental languages.

Munsif.—The head of the village police. A District Munsif is a native judge subordinate to a district judge.

Nawab.—The highest titular distinction conferred by the Viceroy on Mahomedans of high rank.

Nasib Sheristadar.—Deputy or Assistant Sheristadar.

Pandit.—A Hindu learned in the Hindu sacred books.

Patasala.—School.

Pooja.—Worship, offering.

Prayaschitham.—*Lit.*: Expiation, atonement. Usually applied to the performance of expiatory ceremonies for re-admission into caste by a Hindu who has lost it by sea voyage, re-marriage of a widowed member of his family, &c.

Presidency.—One of the administrative divisions of India ruled by a Governor.

Raj.—Kingdom or principality.

Raja.—Hindu king. A title given by the Viceroy to Hindus of rank. Next in rank to Maharaja.

Rani.—Consort of a Raja.

Rai Bahadur.—A title conferred by the Viceroy on Hindus. Next in rank to "Dewan Bahadur."

Rao Bahadur.—Do. Next in rank to Rai Bahadur.

Rao Sahib.—Do. Next in rank to Rao Bahadur.

Rishi.—An ascetic.

Sabha.—A society or meeting of persons.

Sati.—Self-immolation of the Hindu widow.

Shastras.—Hindu treatises containing religious instructions and precepts.

Sheristadar.—The head native officer of the Collector's office. The chief adviser to the Collector.

Sudra.—Designation of the fourth caste among Hindus.

Tahsildar.—Native Collector in charge of a Taluq.

Taluq.—A division of a district under the jurisdiction of a Tahsildar.

Topewala.—*Lit.*: a hat-wearer; used generally as a word of contempt for Europeans.

Vakil.—*Lit.*: an agent. One endowed with authority to act for another. A pleader in a Court of Justice.

Vedas.—The religious books of the Hindus.

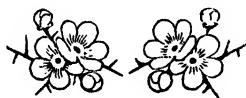
Vidyasagar—*Lit.*: ocean of learning. A title conferred on a learned man.

Zenana.—*Lit.*: the part of a dwelling appropriated to women in India.

Zemindar.—A large householder.

Zandavesta.—The religious book of the Parsis.

Zillah.—A division of presidency. Same as district.



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